



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

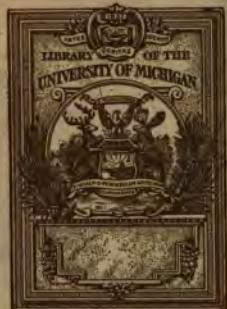
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



PRESENTED BY
THE PUBLISHER



BX

8711

A2

1918

v. 24

THE
NEW JERUSALEM
AND
ITS HEAVENLY DOCTRINE

AS LEARNED FROM HEAVEN

TO WHICH IS PREMISED

SOME INFORMATION ABOUT THE NEW HEAVEN AND NEW EARTH

BY EMANUEL SWEDENBORG

FIRST, PUBLISHED IN LATIN,

LONDON, 1758

Batch Edition

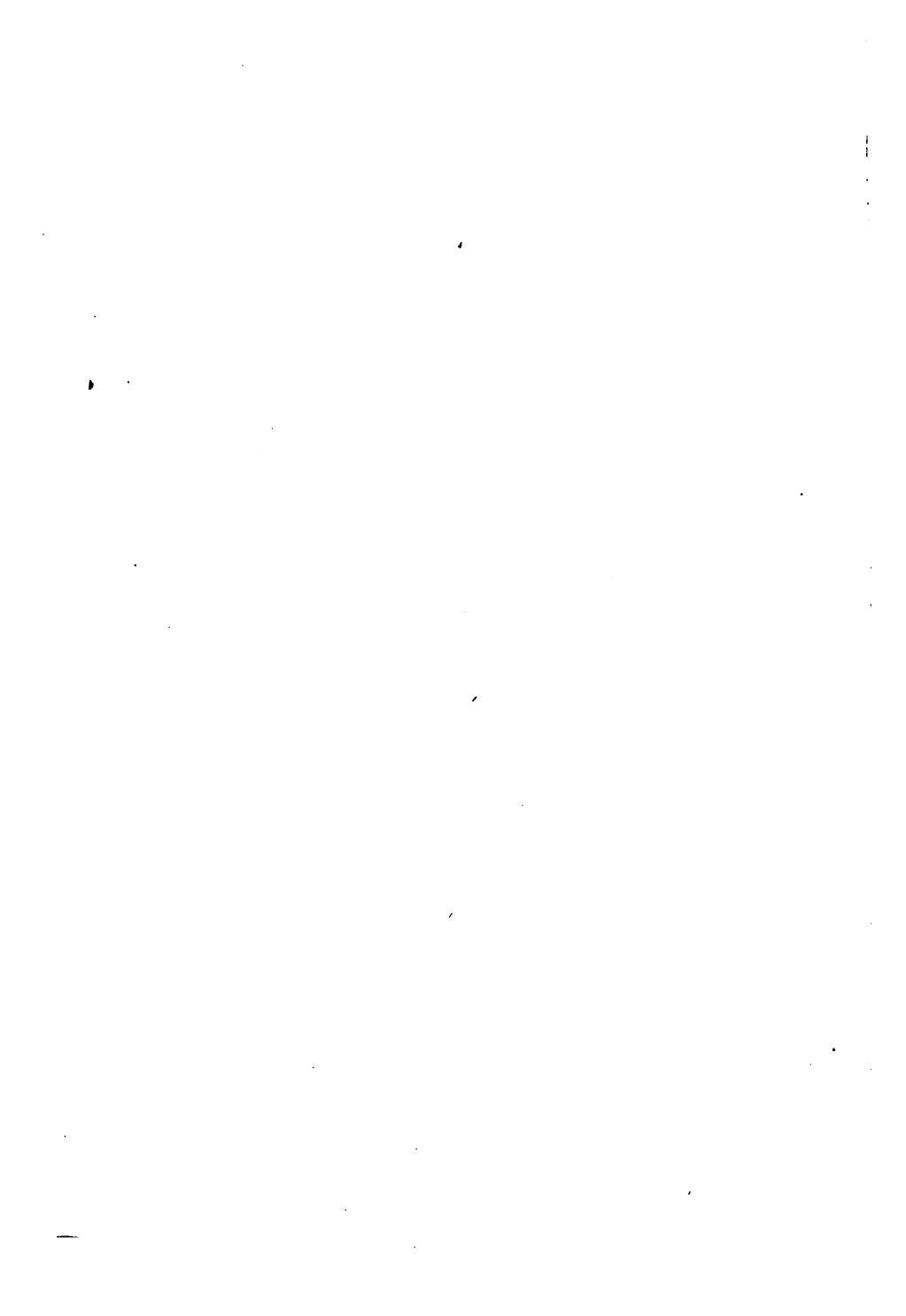
BOSTON
MASSACHUSETTS NEW-CHURCH UNION
16 ARLINGTON STREET
1907

MATTHEW VI. 33

**SEEK YE FIRST THE KINGDOM OF GOD, AND ALL THINGS
SHALL BE ADDED UNTO YOU.**

CONTENTS

	PAGE
The New Heaven and the New Earth, and what is meant by the New Jerusalem	I
Introduction to the Doctrine	10
Good and Truth	12
Will and Understanding	26
Internal and External Man	32
Love in General	52
Love of Self and Love of the World	55
Love to the Neighbor, or Charity	62
Faith	74
Piety	84
Conscience	88
Freedom	94
Merit	99
Repentance and Remission of Sins	103
Regeneration	111
Temptation	120
Baptism	130
The Holy Supper	132
Resurrection	139
Heaven and Hell	141
The Church	143
The Sacred Scripture, or the Word	150
Providence	167
The Lord	177
Ecclesiastical and Civil Government	190
References to the "Heavenly Arcana" at the end of each Chapter.	



THE NEW JERUSALEM

AND ITS

HEAVENLY DOCTRINE

THE NEW HEAVEN AND NEW EARTH ; AND WHAT IS
MEANT BY THE NEW JERUSALEM.

1. It is said in the Apocalypse, *I saw a new heaven and a new earth ; for the first heaven and the first earth were passed away. . . . And I John saw the holy city New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. The city had a wall great and high, having twelve gates, and over the gates twelve angels, and names superscribed, which are the names of the twelve tribes of the children of Israel. . . . And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. . . . The city lieth four-square ; and the length of it is as large as the breadth, and he measured the city with the reed unto twelve thousand furlongs : the length and the breadth and the height of it were equal. And he measured the wall of it, a hundred and forty-four cubits, the measure of a man, which is, of an angel. And the building of the wall of it was of jasper ; but the city was pure gold like unto pure glass. And the foundations of the wall of the city were adorned with every precious stone. The twelve gates were twelve pearls. And the street of the city was pure gold, as it were transparent glass. The glory of God did lighten it, and the lamp thereof is the Lamb. And the nations which*

are saved shall walk in the light of it, and the kings of the earth shall bring their glory and honor into it (xxi. 1, 2, 12-24).

A man in reading these words understands them not otherwise than according to the sense of the letter, namely, that the visible heaven together with the earth is to perish, and a new heaven to come forth; and that upon a new earth the holy city Jerusalem is to descend, and that this is to be in its measures according to the description. But angels understand these things in altogether another way; for they understand the several things spiritually which man understands naturally; and as angels understand them, such is their signification, and this is the internal or spiritual sense of the Word. By a new heaven and a new earth, in the internal or spiritual sense in which angels are, is understood a new church both in the heavens and on earth — the church in both heaven and earth will be spoken of in what follows ; by the city Jerusalem, coming down from God out of heaven, is understood its heavenly doctrine; by its length, breadth, and height, which were equal, are understood all the goods and truths of that doctrine in the complex; by its wall are understood the truths that protect it; by the measure of the wall, which was a hundred and forty-four cubits, which was the measure of a man, which is that of an angel, are understood all those truths in the complex which protect it, and their quality; by the twelve gates, which were of pearls, are understood truths that introduce, as is likewise understood by the twelve angels at the gates; by the foundations of the wall, which were of every precious stone, are understood the knowledges upon which that doctrine is founded; by the twelve tribes of Israel are understood all things of the church, in general and in particular, as also by the twelve apostles; by the gold like unto pure glass, of which were the city and the street, is understood the good of love, from which the doctrine with its truths has its inward light; by the nations that were saved and by the kings of

the earth who shall bring their glory and honor into it, are understood all of the church who are in goods and truths ; by God and the Lamb is understood the Lord as to the Divine Itself and the Divine Human. Such is the spiritual sense of the Word, to which the natural sense, which is the sense of the letter, serves as the basis; but still the two senses, the spiritual and the natural, make one by correspondences.

That there is such a spiritual meaning within all these things, there is not space to show here, as it does not belong to this work; but they may be seen shown in the "Heavenly Arcana" in the following numbers: —

By earth or land in the Word is signified the church, especially where the land of Canaan is meant — n. 662, 1066, 1067, 1262, 1413, 1607, 2928, 3355, 4447, 4535, 5577, 8011, 9325, 9643; because in the spiritual sense by a land is meant the nation which is in it and its worship — n. 1262. The people of the land are those who are of the spiritual church — n. 2928. A new heaven and a new earth signify a new state in the heavens and on earth as to goods and truths, and thus as to the things which are of the church in both — n. 1733, 1850, 2117, 2118, 3355, 4535, 10373. What is understood by the first heaven and the first earth that had passed away, may be seen in the little work on The Final Judgment, and Babylon Destroyed, from the beginning to the end, and particularly n. 65-72. By Jerusalem is signified the church as to doctrine — n. 402, 3654, 9166. By towns and cities are signified the doctrines of the church and of religion — n. 402, 2449, 2712, 2943, 3216, 4492, 4493. By the wall of the city is signified the truth of doctrine that protects — n. 6419. By the gates of the city are signified truths introducing to the doctrine, and by means of the doctrine into the church — n. 2913, 4477, 4492, 4493. By the twelve tribes of Israel were represented, and thence signified, all the truths and goods of the church in general and in particular, and thus all things of faith and love — n. 3858, 3926, 4065, 6335; and by the twelve apostles of the Lord nearly the same — n. 2129, 3272, 3354, 3488, 3858, 6397. By its being said of the twelve apostles, that they were to sit upon twelve thrones and to judge the twelve tribes of Israel, is signified that all are to be judged according to the truths and goods of the church, and

thus by the Lord from Whom these are — n. 2129, 6397. By twelve are signified all things in the complex — n. 577, 2089, 2129, 2130, 3272, 3858, 3913; and the like by one hundred and forty-four, because this number is produced by multiplying twelve by twelve — n. 7973; and also the like by twelve thousand — n. 7973. All the numbers in the Word signify things — n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 6175, 9488, 9659, 10217, 10253; and numbers arising from multiplication have similar signification with the simple numbers of which they are the products — n. 5291, 5335, 5708, 7973. By the measure is signified the quality of a thing as to truth and good — n. 3104, 9603, 10262. By the foundations of the wall are signified knowledges of truth upon which doctrinals are founded — n. 9643. By quadrangular or four-square is signified perfect — n. 9717, 9861. By length is signified good and its extension and by breadth truth and its extension — n. 1613, 9487. By precious stones are signified truths from good — n. 114, 9863, 9865. What is signified by the precious stones in the Urim and Thummim in general and in particular — n. 3862, 9864, 9866, 9905, 9891, 9895. What by jasper of which was the wall — n. 9872. By the street of the city is signified the truth of doctrine from good — n. 2336. By gold is signified the good of love — n. 113, 1551, 1552, 5658, 6914, 6917, 9510, 9874, 9881. By glory is signified Divine truth such as it is in heaven, and intelligence and wisdom therefrom — n. 4809, 5068, 5922, 8267, 8427, 9429, 10574. By nations are signified those in the church who are in good, and hence abstractly the goods of the church — n. 1059, 1159, 1258, 1260, 1261, 1285, 1416, 1849, 4574, 7830, 9255, 9256. By kings are signified those in the church who are in truths, and hence abstractly the truths of the church — n. 1672, 2015, 2069, 4575, 5044. The ceremonies attending coronations of kings involve such things as are of Divine truth, but knowledge concerning them has perished at this day — concerning them — n. 4581, 4966.

2. Before treating of the New Jerusalem and its Doctrine something will be said about the new heaven and the new earth. In the little work on "The Final Judgment and the Destruction of Babylon," it has been shown what is meant by the first heaven and the first earth, after the passing away of

which, and thus after the final judgment was accomplished, a new heaven was created, that is, was formed by the Lord. This heaven was formed of all those who from the Lord's coming down to this time have lived a life of faith and charity, since these only were forms of heaven. For the form of heaven according to which all the consociations and communications are effected there, is the form of the Divine truth from the Divine good that proceeds from the Lord; and this form a man puts on as to his spirit by a life according to Divine truth. That the form of heaven is from this, may be seen in the work on "Heaven and Hell" (n. 200-212); and that all the angels are forms of heaven (n. 51-58, 73-77). From this it may be known of whom the new heaven has been formed; and hence also its quality, namely, that it is altogether of one mind; for he who lives a life of faith and charity, loves another as himself, and by love conjoins him to himself; and they are thus conjoined reciprocally and mutually; for in the spiritual world love is conjunction. Wherefore, when all are doing alike, then from many, and indeed without number, consociated according to the form of heaven, there arises what is of one mind, and there is formed as it were a one; since there is nothing which separates and divides, but everything conjoins and unites.

3. As this heaven has been formed of all who have been of this character from the time of the Lord down to the present time, it is evident that it has been formed not only of Christians but also of Gentiles; but in greatest part from all who have died since the Lord's time in infancy throughout the whole earth; for all these were received by the Lord and brought up in heaven and instructed by angels, and then preserved, that together with the rest they might constitute a new heaven. From this it may be concluded how great that heaven is. That all who die infants are brought up in heaven and become angels, may be seen in the work on "Heaven and Hell" (n. 329-345); also that heaven is formed of Gentiles equally as of Christians (n. 318-328).

4. As to what further regards this new heaven, it is to be known that it is distinct from the ancient heavens which were before the Lord's coming; but still those have been so co-ordinated with this that they together constitute one heaven. That this new heaven is distinct from the ancient heavens is because there was no other doctrine in the ancient churches than the doctrine of love and charity, and they then had no knowledge of any doctrine of faith separate from love and charity. It is owing to this also that the ancient heavens constitute higher expanses, and the new heaven an expanse below them; for the heavens are expanses one above another. In the highest expanses are those who are called celestial angels, the most of whom are from the Most Ancient Church. They who are there are they who are called celestial angels from celestial love, which is love to the Lord. In the expanses under these are those who are called spiritual angels, of whom the most are from the Ancient Church. They who are there are called spiritual angels from spiritual love, which is charity toward the neighbor. Under these are the angels who are in the good of faith, who are those that have lived a life of faith. To live the life of faith is to live according to the doctrine of one's church; and to live is to will and to do. And yet all those heavens make one by influx, both mediate and immediate, from the Lord. But a fuller idea of these heavens may be had from what has been shown in the work on "Heaven and Hell," in the chapter there upon the two kingdoms into which the heavens in general are distinguished (see n. 20-28), and in the chapter on the three heavens (n. 29-40); and respecting mediate and immediate influx, in the citations from the "Heavenly Arcana" (after n. 603); and concerning the Most Ancient and the Ancient Churches, in the small work on "The Final Judgment and the Destruction of Babylon" (n. 46).

5. Thus far concerning the new heaven; and now something will be said about the new earth. By a new earth

is meant a new church on the earth; for when a former church is ceasing to be, a new one is then being established by the Lord; for it is provided by the Lord that there should always be a church on the earth, since by means of the church there is conjunction of the Lord with the human race, and of heaven with the world; because there the Lord is known, and there are Divine truths by which a man is conjoined with Him. That a new church is being established at this day, may be seen in the little work on *The Final Judgment* (n. 74). That a new church is signified by the new earth, is from the spiritual sense of the Word; for in that sense not any earth or land is signified by earth, but the nation itself which is there and its Divine worship; for this is the spiritual thing in the place of the earth. Besides, by earth or land in the Word without the name of a country added, the land of Canaan is meant; and in the land of Canaan was the church from most ancient times. From this it came about that all the places which were there, and which lay around it on all sides, together with the mountains and rivers which are named in the Word, became representative and significative of those things which are the internals of the church, that are what are called its spiritual things. Hence it is that, as was said, by earth or land in the Word the church is signified, because the land of Canaan is meant; and so likewise here by the new earth. From this it has become a customary thing in the church to speak of the heavenly Canaan, thereby meaning heaven.

That by the land of Canaan is meant in the spiritual sense of the Word the church, has been shown in various places in the "Heavenly Arcana," from which the following will be adduced.

The Most Ancient Church, which was before the flood, and the Ancient Church, which was after the flood, were in the land of Canaan — n. 567, 3686, 4447, 4454, 4516, 4517, 5136, 6516, 9325; at that time all the places became representative of such things as are in the Lord's kingdom and church — n. 1585, 3686, 4447, 5136; for that reason Abraham was commanded to go thither,

since with his posterity from Jacob a representative church was to be instituted, and a Word to be written, the ultimate sense of which should consist of the representatives and significatives which were there — n. 3686, 4447, 5136, 6516; hence it is that by earth or land and by the land of Canaan in the Word the church is signified — n. 3038, 3481, 3705, 4447, 4517, 5757, 10568.

6. What is meant by Jerusalem in the Word in its spiritual sense will also be briefly told. By Jerusalem is meant the church itself as to doctrine, and this for the reason that there in the land of Canaan and no where else stood the temple, there was the altar, there were made the sacrifices, and thus there was Divine worship itself. On which account three feasts were also celebrated there yearly, and to them every male of the whole land was commanded to go. It is from these things that by Jerusalem in the spiritual sense is signified the church as to worship, or what is the same thing, as to doctrine; for worship is prescribed in doctrine, and is performed according to it. It is said, the holy city, New Jerusalem, coming down from God out of heaven, because in the spiritual sense of the Word by a city and a town is signified doctrine, and by the holy city the doctrine of Divine truth; for Divine truth is what is called holy in the Word. It is called the New Jerusalem for a similar reason that the earth is called new, since, as said just above, by earth the church is signified, and by Jerusalem the church as to doctrine. It is said coming down from God out of heaven, because all Divine truth, from which doctrine is derived, comes down out of heaven from the Lord. That by Jerusalem a city is not meant, though it was seen as a city, is plainly manifest from its being said that its height, like its length and its breadth, was twelve thousand furlongs (ver. 16); and that the measure of its wall, which was a hundred and forty-four cubits, was the measure of a man, which is that of an angel (ver. 17); and also from its being said to be prepared as a bride adorned for her husband (ver. 2); and

afterward the angel said, *Come I will show thee the bride, the Lamb's wife . . . and he showed me the holy city, Jerusalem* (ver. 9, 10). The church is what is called in the Word the bride and the wife of the Lord; the bride before it is conjoined, and the wife when it has been conjoined — see the “Heavenly Arcana” (n. 3103, 3105, 3164, 3165, 3207, 7022, 9182).

7. As particularly regards the doctrine which now follows, that is also from heaven, because it is from the spiritual sense of the Word; and the spiritual sense of the Word is the same with the doctrine which is in heaven. For the church is in heaven equally as on earth, since the Word is there, doctrine from the Word is there, there are temples there and preachings in them, and there are ecclesiastical and civil governments. In a word, the only difference between the things which are in the heavens and those that are on the earth, is, that all things in the heavens are in a more perfect state, because all who are there are spiritual, and spiritual things immensely surpass natural things in perfection. That there are such things in the heavens, may be seen in the work on “Heaven and Hell” throughout, and in particular in the chapter on Governments in Heaven (n. 213-220), and in the chapter on Divine Worship there (n. 221-227). From these statements it may be evident what is meant by the holy city New Jerusalem being seen to come down from God out of heaven. But I will now pass to the doctrine itself which is for the new church, and which, because it has been revealed to me from heaven, is called the heavenly doctrine; for to present this is the purpose of this work.

INTRODUCTION TO THE DOCTRINE.

8. That there is the end of a church when there is no faith because there is no charity, has been shown in the small work on "The Final Judgment and the Destruction of Babylon" (n. 33-39, etc.). As the churches now in the Christian world had become distinct one from another solely by such things as are of faith, and still there is no faith where there is not charity, I would therefore premise here before the doctrine itself, some things respecting the doctrine of charity as it was with the ancients. It is said, the churches in the Christian world, and by them are meant the churches among the Reformed or the Evangelical; but not among the Papists, since the Christian Church is not there. For where this Church is, there the Lord is adored and the Word read; and this is not the case with the Papists. There they are themselves adored, in place of the Lord; and the people are forbidden to read the Word, and the dictate of the Pope is put equal to it, and even above it.

9. The doctrine of charity, which is the doctrine of life, was doctrine itself in the Ancient Churches — concerning which churches see the "Heavenly Arcana" (n. 1238, 2385); and that doctrine conjoined all the churches, and thus out of many made one. For all who lived in the good of charity they acknowledged as men of the church and called brethren, however they might in other respects differ in regard to the truths which at this day are called the truths of faith. In these one instructed another, and this was among their works of charity. And they likewise were not offended if one did not accede to the opinion of another, knowing that every one received truth according to the good he is in. Because the Ancient Churches were such, the men were therefore interior men ; and because they were interior, they were wiser. For they who are in the good of love and charity are in heaven as to their internal man, and as to the same they are in an angelic society there which is in similar good. From this

they have an elevation of mind to interior things, and consequently they have wisdom. For wisdom can come from no other source than heaven, that is, through heaven from the Lord; and in heaven there is wisdom because there they are in good. Wisdom is to see truth from the light of truth, and the light of truth is the light which is in heaven. But in process of time that ancient wisdom decreased; for so far as the human race removed itself from the good of love to the Lord and of love toward the neighbor, which love is called charity, so far it also removed itself from wisdom, because so far from heaven. Hence it is that from being internal man has become external, and this by successive steps; and as man has become external, he has also become worldly and corporeal. And when he is such he cares little for the things of heaven, for the enjoyments of earthly loves take entire possession of him, and together with them the evils which are enjoyable to man from those loves; and then the things which he hears about the life after death, about heaven and hell, in a word about spiritual things, are as it were outside of him and not within him, as however they ought to be. This is why the doctrine of charity, which was so highly valued among the ancients, is at this day among the things that are lost. For who at this day has learned what charity in the genuine sense is? and what in the genuine sense the neighbor is? when yet that doctrine not only teaches this, but numberless things besides, of which at this day not the thousandth part is known. The whole Sacred Scripture is nothing else than the doctrine of love and charity; which the Lord also teaches, saying, *Thou shalt love the Lord thy God from thy whole heart, and in thy whole soul, and in thy whole mind: this is the first and great commandment. The second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang the Law and the Prophets* (Matt. xxii. 37-39). The Law and the Prophets are the Word in the whole and every part.

10. In the following pages there will be appended to each

of the doctrinal chapters references to the "Heavenly Arcana," because in that work the same things have been more fully set forth.

GOOD AND TRUTH.

11. All things in the universe which are according to Divine order have reference to good and truth. Nothing exists in heaven and nothing in the world which has not reference to these two. The reason is that both good and truth proceed from the Divine from which all things are.

12. It is manifest from this that nothing is more necessary for man than to know what good is and what truth is, and how the one has regard to the other, and how the one is conjoined to the other, but it is the most necessary to the man of the church; for as all things of heaven have reference to good and truth, so also do all things of the church, because the good and truth of heaven are also the good and truth of the church. This is the reason that our subject here begins with good and truth.

13. It is according to Divine order that good and truth should be conjoined, and not separated ; and thus that they should be one, and not two; for they proceed conjoined from the Divine, and are conjoined in heaven, and must therefore be conjoined in the church. The conjunction of good and truth is called in heaven the heavenly marriage, for in this marriage are all who are there. It is owing to this that heaven in the Word is compared to a marriage; and that the Lord is called the Bridegroom and Husband, but heaven the Bride and Wife, as likewise the church. Heaven and the church are so called because they who are in them receive Divine good in truths.

14. All the intelligence and wisdom which angels have is from that marriage, and not any of it from good separate from truth, or from truth separate from good. It is similar with the men of the church.

15. As the conjunction of good and truth is like marriage, it is manifest that good loves truth, and that truth in turn loves good, and that the one desires to be conjoined with the other. The man of the church who has not such love and such desire, is not in the heavenly marriage, and thus the church is not as yet in him; for the conjunction of good and truth makes the church.

16. Goods are manifold: in general there is spiritual good and natural good, and both conjoined in genuine moral good. As are the goods, so also are the truths; because truths are of good and are the forms of good.

17. As it is with good and truth, so it is by opposition with evil and falsity, namely, that as all things in the universe which are according to Divine order, have reference to good and truth, so all things which are contrary to Divine order have reference to evil and falsity. Also that as good loves to be conjoined to truth, and truth to good, so evil loves to be conjoined to falsity, and falsity to evil. And also, as all intelligence and wisdom is born of the conjunction of good and truth, so all insanity and foolishness is born of the conjunction of evil and falsity. The conjunction of evil and falsity is called the infernal marriage.

18. From evil and falsity being opposite to good and truth, it is plain that truth cannot be conjoined to evil, nor good to the falsity of evil. If truth is adjoined to evil, it becomes no longer truth, but falsity, because it is falsified; and if good is adjoined to the falsity of evil, it becomes no longer good, but evil, because it is adulterated. But falsity that is not of evil may be conjoined to good.

19. No one who is in evil and its falsity from confirmation and life, can know what good and truth are; since he believes his evil to be good, and his falsity therefrom he believes to be truth. But every one who is in good and its truth from confirmation and life, can know what evil and falsity are. The reason is, that all good and its truth are in their essence heavenly; and that in them which is not in its essence heav-

enly is still from a heavenly origin; but all evil and its falsity are in their essence infernal, and that in them which is not infernal in its essence, is still from an infernal origin: and everything heavenly is in light, but everything infernal is in darkness.

FROM THE HEAVENLY ARCANA.

20. All things and each in the universe have reference to good and truth, and to evil and falsity — the things which are and are done according to Divine order, to good and truth; but the things that are against Divine order, to evil and falsity — n. 2452, 3166, 4390, 4409, 5232, 7256, 10122. So all things with man have reference to the understanding and the will, since man's understanding is a recipient of truth or of falsity, and the will is a recipient of good or of evil — n. 10122. At this day it is known by few what truth in its genuine essence is, because it is little known what good is; when yet all truth is from good, and all good is by truths — n. 2507, 3603, 4136, 9186, 9995. There are four kinds of men — (a) those who are in falsities from evil, and those who are in falsities not from evil; (b) those who are in truths without good; (c) those who are in truths, and by them look and tend to good; (d) those who are in truths from good. Each of these kinds will be spoken of in particular.

21. (a) *Of those who are in falsities from evil, and those who are in falsities not from evil: thus, of falsities from evil, and falsities from what is not evil.* There are innumerable kinds of falsity, as many indeed as there are evils; and the origins of evils, and their falsities are very many — n. 1188, 1212, 4729, 4822, 7574. There is falsity from evil or the falsity of evil, and there is evil from falsity or the evil of falsity, and falsity from this again, thus by derivation — n. 1679, 2243. From one falsity, especially if it is in the place of a principle, there flow falsities in a continuous series — n. 1510, 1511, 4717, 4721. There is falsity from the lusts of the love of self and of the world, and there is falsity from the fallacies of the senses — n. 1295, 4729. There are falsities of religion, and there are falsities of ignorance — n. 4729, 8318, 9258. There is falsity in which there is good, and there is falsity in which there is not good — n. 2863, 9304, 10109, 10302. There is what is falsified — n. 7318, 7319, 10648. All evil has falsity

with it — n. 7577, 8094. Falsity from the lusts of self-love is the very falsity of evil, and from this are the worst kinds of falsities — n. 4729.

Evil is heavy, and of itself sinks into hell; but not falsity, unless it be from evil — n. 8279, 8298. Good is turned into evil, and truth into falsity, when it falls out of heaven into hell, because it thus falls as it were into a gross and impure atmosphere — n. 3607. Falsities from evil appear as clouds and as foul waters over the hells — n. 8137, 8138, 8146. They who are in the hells speak falsities from evil — n. 1695, 7351, 7352, 7357, 7392, 7699. They who are in evil cannot think anything but what is false, while they think from themselves — n. 7437. More concerning the evil of falsity — n. 2408, 4818, 7272, 8265, 8279; and concerning the falsity of evil — n. 6359, 7272, 9304, 10302.

Every falsity may be confirmed; and when confirmed it appears as truth — n. 5033, 6865, 8521, 8780. Therefore examination ought to be made whether it be truth, before it is confirmed — n. 4741, 7012, 7680, 7950, 8521. Care should be taken not to confirm falsities of religion; because thence is a permission of what is false, which clings to a man after death — n. 845, 8780. How hurtful is the persuasion of falsity — n. 794, 806, 5096, 7686.

Good cannot flow into truths as long as man is in evil — n. 2434. Goods and truths are removed from man so far as he is in evils and in the falsities from them — n. 3402. The greatest care is taken by the Lord that truth be not conjoined to evil, and the falsity of evil to good — n. 3110, 3116, 4416, 5217. Profanation is from their commingling — n. 6348. Truths exterminate falsities, and falsities truths — n. 5207. Truths cannot be received deeply, so long as incredulity reigns — n. 3399.

Truths can be falsified; shown by examples — n. 7318. The evil are allowed to falsify truths; reasons — n. 7332. Truths are falsified by the evil by applying them and thus turning them aside to evil — n. 8094, 8149. The truth is called falsified that has been applied to evil; which is chiefly done by means of fallacies, and by appearances in externals — n. 7344, 8062. The evil are allowed to assault truth, but not good; for they can falsify truth by various interpretations and applications — n. 6677. Truth falsified from evil is opposed to truth and good — n. 8062. Truth falsified from evil has an offensive stench in the other life —

n. 7319. Many things concerning the falsification of truth — n. 7318, 7319, 10648.

There are falsities of religion which agree with good, and there are those which disagree — n. 9258, 9259. Falsities of religion, if they do not disagree with good, do not produce evil, except with those who are in evil — n. 8318. Falsities of religion are not imputed to those who are in good, but to those who are in evil — n. 8051, 8149. Truths not genuine, and also falsities, can be consociated with genuine truths with those who are in good, but not with those who are in evil — n. 3470, 3471, 4551, 4552, 7344, 8149, 9298. Falsities and truths are consociated by appearances from the sense of the letter of the Word — n. 7344. Falsities are made true by good and made mild, because they are applied and turned to good, and evil is removed — n. 8149. Falsities of religion with those who are in good, are received by the Lord as truths — n. 4736, 8149. Good, the quality of which is from falsity of religion, is accepted by the Lord if there is ignorance, with innocence in the ignorance, and a good end — n. 7887. The truths with man are appearances of truth and good, imbued with fallacies; but still the Lord adapts them to genuine truths with the man who lives in good — n. 2053. There are falsities in which is good with those who are without the church and thence in ignorance of truth, also with those who are within a church where are falsities of doctrine — n. 2580-2604, 2861, 2863, 3263, 3778, 4189, 4190, 4197, 6700, 9256. Falsities in which there is not good, are more grievous with those who are within the church than with those who are without the church — n. 7688. Truths and goods are taken away from the evil, in the other life, and are given to the good, according to the Lord's words: *To him that hath shall be given, that he may have abundance; and from him that hath not, shall be taken away that which he hath* (Matt. xxv. 29) — n. 7770.

22. (b) *Of those who are in truths and not in good; thus, of truths without good.* Truths without good are not in themselves truths, because they have not life; for all the life in truths is from good — n. 3603. Thus they are as a body without a soul — n. 8530, 9154. Knowledges of truth and good that are only in the memory and not in the life, are believed by such to be truths — n. 5276. The truths are not appropriated to a man, nor do they become his, which he only knows, and acknowledges

from causes that proceed from the love of self and of the world — n. 3402, 3834; but the truths are appropriated which he acknowledges for the sake of the truth itself and the good — n. 3849. Truths without good are not accepted by the Lord — n. 4368: nor do they save — n. 2261. They who are in truths without good are not of the church — n. 3963. They cannot be regenerated — n. 10367. The Lord does not flow into truths, except through good — n. 10367.

Of the separation of truth from good — n. 5008, 5009, 5022, 5028. The quality of truth without good, and the quality of truth from good — n. 1949, 1950, 1964, 5951: from comparisons — n. 5830. Truth without good is morose — n. 1949-1951, 1964. In the spiritual world it appears hard — n. 6359, 7068; and pointed — n. 2799. Truth without good is as the light of winter, in which all things of the earth are torpid and nothing is brought forth; but truth from good is as the light of spring and summer, in which all things blossom and are brought forth — n. 2231, 3146, 3412, 3413. Such wintry light is turned into dense darkness when light from heaven flows in; and then they who are in truths without good come into blindness and stupidity — n. 3412, 3413.

They who separate truths from good are in darkness and in ignorance of truth and in falsities — n. 9186. From falsities they cast themselves into evils — n. 3325, 8094. The errors and falsities into which they cast themselves — n. 4721, 4730, 4776, 4783, 4925, 7779, 8313, 8765, 9222. The Word is closed to them — n. 3773, 4783, 8780. They do not see and attend to all those things which the Lord spake concerning love and charity, thus concerning good — n. 2051, 3416. They know not what good is, thus what heavenly love and charity are — n. 2471, 3603, 4136, 9995. They who know the truths of faith and live wickedly, in the other life abuse truths in order to domineer over others: what they are and what is their lot there — n. 4802.

Truth Divine condemns to hell, but Divine good raises to heaven — n. 2258. Truth Divine terrifies, but not Divine good — n. 4180. What it is to be judged from truth and to be judged from good — n. 2335.

23. (c) *Of those who are in truths, and by them look and tend to good; thus, of truths by which there is good.* What a man loves, this he wills, and what a man loves or wills, this he thinks and confirms in various ways: what a man loves or wills, this is

called good; and what a man hence thinks and confirms in various ways, this is called truth — n. 4070. From this it is that truth becomes good when it becomes of the love or will, or when a man loves and wills it — n. 5526, 7835, 10367. And because the love or the will is man's very life, the truth does not live with a man when he merely knows it and thinks it, but when he loves and wills it, and from the love and will does it — n. 5595, 9282. Truths thereby receive life, thus from good — n. 2434, 3111, 3607, 6077. Consequently, truths have life from good, and truths have no life without good — n. 1580, 1947, 1997, 3579, 3180, 4070, 4096, 4097, 4736, 4757, 4884, 5147, 5928, 9154, 9667, 9841, 10729: illustrated — n. 9154. When truths may be said to have gained life — n. 1928. Truth when it is conjoined with good is appropriated to man, because it becomes of his life — n. 3108, 3161. In order that truth may be conjoined to good, there must be consent from the understanding and the will; when this is also from the will, then there is conjunction — n. 3157, 3158, 3161.

Truths while a man is being regenerated enter with the enjoyment of affection, for he loves to do them; and they are reproduced with the same affection because they cohere — n. 2474, 2487, 3040, 3066, 3074, 3336, 4018, 5893, 7967. The affection which is of love always adjoins itself to truths according to the uses of life, and this affection is reproduced with the truths and the truths are reproduced with the affection — n. 3336, 3824, 3849, 4205, 5893, 7967. Good acknowledges nothing else for truth than what is concordant with the affection which is of love — n. 3161. Truths are introduced by means of fitting enjoyments and pleasures — n. 3502, 3512. All genuine affection for truth is from good, and according to it — n. 4373, 8349, 8356. Thus there is insinuation and influx of good into truths, and conjunction — n. 4301: and thus truths have life — n. 7917, 7967.

Because the affection which is of love always adjoins itself to truths according to the uses of life, good recognizes its own truth and truth its own good — n. 2429, 3101, 3102, 3161, 3179, 3180, 4358, 5407, 5835, 9637. Thence is the conjunction of truth and good — n. 3834, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7623-7627, 7752-7762, 8530, 9258, 10555. Truths also recognize one another and become mutually consociated — n. 9079; and this is from the influx of heaven — n. 9079.

Good is the *esse* of life, and truth is the *existere* of life there-

from; and thus good has its *existere* of life in truth, and truth has its *esse* of life in good — n. 3049, 3180, 4574, 5002, 9154. Hence every good has its truth and every truth has its good, because good without truth *exists* not, and truth without good *is not* — n. 9637. Also good has its form and its quality from truths, thus truth is the form and quality of good — n. 3049, 4574, 6916, 9154: and so truth and good must be conjoined in order to be anything — n. 10555. Hence good is in the constant endeavor and desire to conjoin truths with itself — n. 9206, 9495: illustrated n. 9206: and truths in their turn to conjoin themselves with good — n. 9206. The conjunction is reciprocal, of good with truth and of truth with good — n. 5365, 8516. Good acts and truth reacts, but from good — n. 3155, 4380, 4757, 5928, 10729. Truths look to their good as the beginning and end — n. 4353.

The conjunction of truth with good is as the progression of man's life from infancy: he first imbibes truths as things of memory, then rationally, and lastly makes them of his life — n. 3203, 3665, 3690. Also as with offspring, it is conceived, is in the womb, is born, grows up, and becomes wise — n. 3298, 3299, 3308, 3665, 3690. Also as it is with seeds and the ground — n. 3671. And as with water to bread — n. 4976. The first affection for truth is not genuine, but is purified, as man is perfected — n. 3040, 3089. Still, goods and truths not genuine are serviceable for introducing goods and truths that are genuine, and afterward the former are given up — n. 3665, 3690, 3974, 3982, 3986, 4145. Moreover, a man is led by truths to good, and not without truths — n. 10124, 10367.

If a man does not acquire or receive truths, good cannot flow in, thus the man cannot be made spiritual — n. 3387. The conjunction of good and truth is effected according to the increase of inward knowledge — n. 3141. Truths are received by any one according to his capacity — n. 3385.

The truths of the natural man are outward knowledges — n. 3293, 3309, 3310. Outward knowledges and inward knowledges are as vessels — n. 6004, 6023, 6052, 6071, 6077. Truths are the vessels of good, because they are recipient — n. 1496, 1900, 2063, 2261, 2269, 3318, 3365, 3368. Good flows in with man by the internal way, or the way of the soul; but truths by the external way, or that of the hearing and sight; and they are conjoined by the Lord in man's interiors — n. 3030, 3098. Truths

are taken up out of the natural man and implanted in good in the spiritual man, and thus the truths become spiritual — n. 3085, 3086. And afterward they flow thence into the natural man, spiritual good flowing immediately into the good of the natural, but mediately into the truth of the natural — n. 3314, 3573, 4563: illustrated, n. 3314, 3576, 3616, 3969, 3995. In a word, the conjunction of truths with good in a man is in extent and quality as the man is in good as to the life — n. 3834, 3843. Conjunction is effected in one way with the celestial, and in another with the spiritual — n. 10124. Many things concerning the conjunction of good and truth, and how it is effected — n. 3090, 3203, 3308, 4096, 4097, 4345, 4353, 5365, 7623-7627. And in what manner spiritual good is formed by means of truths — n. 3470, 3570.

24. (d) *Of those who are in truths from good, thus of truths from good.* The truth that leads to good, and the truth which proceeds from good, what the difference is — n. 2063. Truth is essentially truth only so far as it proceeds from good — n. 4736, 10619; because truth has its *esse* from good — n. 3049, 3180, 4574, 5002, 9144; and its life — n. 2434, 3111, 6077; and because truth is the form or quality of good — n. 3049, 4574, 5951, 9154. Truth is altogether as is good in a man, in like ratio and in like degree — n. 2429. That truth may be truth it must draw its essence from the good of charity and of innocence — n. 3111, 6013. The truths which are from good are spiritual truths — n. 5951.

Truth makes one with good when it proceeds from good, even so far that both together are one good — n. 4301, 4337, 7835, 10252, 10266. The understanding and the will make one mind and one life when the understanding proceeds from the will, because the understanding is the recipient of truth, and the will the recipient of good; but not when man thinks and speaks otherwise than he wills — n. 3623. Truth from good is truth in will and act — n. 4337, 4353, 4385, 4390. When truth proceeds from good, good has an image of itself in the truth — n. 3180.

In the universal heaven and world, and in every thing in them, there is a resemblance of marriage — n. 54, 718, 747, 917, 1432, 2173, 2516, 5194: especially between truth and good — n. 1904, 2173, 2508: since all things in the universe have reference to truth and to good in order to be anything, and to their conjunction in order that anything may be produced — n. 2452, 3166, 4390,

4409, 5332, 7256, 10122, 10555. The men of ancient times also recognized a marriage between truth and good — n. 5194. The law of marriage is, that two shall be one, according to the words of the Lord — n. 10130, 10168, 10169. Also true marriage love descends from heaven and exists from the marriage of truth and good — n. 2728, 2729.

Man is wise so far as he is in good and thence in truths, but not so far as he knows truths and is not in good — n. 3182, 3190, 4884. The man who is in truths from good is actually taken up out of the light of the world into the light of heaven, thus out of obscurity into clearness; but on the other hand he is in the light of the world and in obscurity while he knows truths and is not in good — n. 3190, 3192. Neither does man know what good is before he is in it and knows from it — n. 3325, 3330, 3336. Truths increase immensely when they proceed from good — n. 2846, 2847, 5345: concerning this increase — n. 5355. This increase is as the fruiting of a tree, and as multiplication from seeds, from which are whole gardens — n. 1873, 2846, 2847. Also, so much does wisdom increase, and this to eternity — n. 3200, 3314, 4220, 4221, 5527, 5859, 10303. Also, the man who is in truths from good is so far enlightened; and so far he is in enlightenment when he reads the Word — n. 9382, 10548-10550, 10691, 10694. The good of love is like fire, and the truth therefrom is as light from the fire — n. 3195, 3222, 5400, 8644, 9399, 9548, 9684. Also in heaven the truths from good give forth light — n. 5219. Truths from good, by which is wisdom, increase according to the quality and measure of the love of good, and on the other hand falsities from evil increase according to the quality and manner of the love of evil — n. 4099. The man who is in truths from good comes into angelic intelligence and wisdom, lying hid in his interiors so long as he lives in the world, but opened in the other life — n. 2494. The man who is in truths from good becomes an angel after death — n. 8747.

Truths from good are as generations — n. 9079. They are disposed into series — n. 5339, 5343, 5530, 7408, 10303, 10308. The ordering of truths from good compared to the fibres and the blood-vessels in the body, and thence to the textures and forms, according to the uses of life — n. 3470, 3570, 3579, 9154. Truths from good form as it were a state, and this from the influx of heaven — n. 3584. The truths which are of the principal love

are in the midst, and the rest are remote therefrom according to the degrees of disagreement — n. 3993, 4551, 4552, 5530, 6028. With the evil, the case is opposite — n. 4551, 4552. Truths when they proceed from good are disposed in order in the form of heaven — n. 4302, 4904, 5339, 5343, 5704, 6028, 10303: and this according to the order in which the angelic societies are — n. 10303. All truths, when they proceed from good are conjoined to one another by a kind of affinity; and they are as branches of families from one father — n. 2863. Every truth also has a sphere of extension into heaven according to the quality and measure of the good from which it is — n. 8063. The marriage of good and truth is the church and heaven with man — n. 2731, 7752, 7753, 9224, 9995, 10122. Of the enjoyment and happiness of those with whom there is good in their truths — n. 1470. Truths from good, being conjoined, present an image of man — n. 8370. A man is nothing but his own good and its truth, or evil and its falsity — n. 10298.

In sum: — By truths is faith — n. 4353, 4997, 7178, 10367. By truths is charity toward the neighbor — n. 4368, 7623, 7624, 8034. By truths is love to the Lord — n. 10143, 10153, 10310, 10578, 10645. By truths is conscience — n. 1077, 2053, 9113. By truths is innocence — n. 3183, 3494, 6013. By truths is purification from evils — n. 2799, 5954, 7044, 7918, 9088, 10229, 10237. By truths is regeneration — n. 1555, 1904, 2046, 2189, 9088, 9959, 10028. By truths are intelligence and wisdom — n. 3182, 3190, 3387, 10064. By truths is the beauty of the angels and thus of men as to the interiors that are of their spirit — n. 553, 3080, 4985, 5199. By truths is power against evils and falsities — n. 3091, 4015, 10488. By truths is order, such as is in heaven — n. 3316, 3417, 3570, 4104, 5339, 5343, 6028, 10303. By truths is the church — n. 1798, 1799, 3963, 4468, 4672. By truths man has heaven — n. 3690, 9832, 9931, 10303. By truths man becomes man — n. 3175, 3387, 8370, 10298. Nevertheless, all these things are by truths from good, and not by truths without good; and the good is from the Lord — n. 2434, 4070, 4736, 5147. All good is from the Lord — n. 1614, 2016, 2904, 4151, 9981.

25. *All good and truth is from the Lord.* The Lord is good itself and truth itself — n. 2011, 4151, 10336, 10619. The Lord as to both the Divine and the Human is the Divine good of Di-

vine love; and from that proceeds Divine truth — n. 3704, 3712, 4180, 4577. Divine truth proceeds from the Lord's Divine good, by comparison as light from the sun — n. 3704, 3712, 4180, 4577. Divine truth proceeding from the Lord appears in the heavens as light, and constitutes all the light of heaven — n. 3195, 3227, 5400, 8694, 9399, 9548, 9684. The light of heaven, which is Divine truth united with Divine good, illuminates both the sight and the understanding of angels and spirits — n. 2776, 3138. Heaven is in light and heat because it is in truth and good; for Divine truth there is the light, and Divine good there is the heat — n. 3643, 9399, 9400; also in the work on "Heaven and Hell" — n. 126-140. Divine truth proceeding from the Lord's Divine good forms and orders the angelic heaven — n. 3038, 9408, 9613, 10716, 10717. Divine good united to Divine truth, which is in the heavens, is called Divine truth — n. 10196.

Divine truth proceeding from the Lord is the only reality — n. 6880, 7004, 8200. By the Divine truth were all things made and created — n. 2803, 2894, 5272, 7678. Also Divine truth has all power — n. 8200.

Man from himself can do nothing of good, and can think nothing that is true — n. 874-876. Man's rational cannot from itself perceive Divine truth — n. 2196, 2203, 2209. The truths that are not from the Lord, are from man's proprium, and are not truths, but only appear as truths — n. 8868.

All good and truth is from the Lord and nothing from man — n. 1614, 2016, 2904, 4151, 9981. Goods and truths are goods and truths so far as they have the Lord in them — n. 2904, 3061, 8480. Of Divine truth proceeding immediately from the Lord, and of Divine truth proceeding mediately through angels, and of their influx with man — n. 7055, 7056, 7058. The Lord flows into the good with man, and through good into truths — n. 10153. He flows in through good into truths of every kind, especially into genuine truths — n. 2531, 2554. The Lord does not flow into truths separate from good; and there is given no parallelism between the Lord and man as to them, but as to good — n. 1831, 1832, 3514, 3564.

To do good and truth for the sake of good and truth, is to love the Lord and to love the neighbor — n. 10336. They who are in the internal of the Word, of the church, and of worship, love to do good and truth for the sake of good and truth; but they who

are in the external of the same without the internal, love to do good and truth for the sake of themselves and the world — n. 10683. What it is to do good and truth for the sake of good and truth, illustrated by examples — n. 10683.

26. *Of the various kinds of good and truth.* The variety is infinite, and never is anything the same as another — n. 7236, 9002. In the heavens too there is infinite variety — n. 684, 690, 3744, 5598, 7236. The varieties in the heavens are varieties of good; and thence is the distinction of all there — n. 3519, 3744, 3804, 3986, 4005, 4067, 4149, 4263, 7236, 7833, 7836, 9002. These varieties are from truths, which are manifold, by which every one has his good — n. 3470, 3519, 3804, 4149, 6917, 7236. Hence all the angelic societies in the heavens and all the angels in a society are distinguished one from another — n. 690, 3241, 3519, 3804, 3986, 4067, 4149, 4263, 7236, 7833, 7836. But still they act as one by love from the Lord, and thus they regard one end — n. 457, 3986.

Goods and truths in general are distinguished according to degrees into natural, spiritual, and celestial — n. 2069, 3240. There are three degrees of good and of truth therefrom in general according to the three heavens — n. 4154, 9873, 10270. There are goods and thence truths in the internal man of a threefold kind, and of the same number in the external — n. 4154. There is natural good, civil good, and moral good — n. 3768. The natural good, into which some are born, is not good in the other life unless it becomes spiritual good — n. 2463, 2464, 2468, 3408, 3469, 3470, 3508, 3518, 7761. Of natural good that is spiritual, and of that which is not spiritual — n. 4988, 4992, 5032. There is intellectual truth and there is scientific truth — n. 1904, 1911, 2503.

27. *Wisdom is from good, through truths.* How the rational is conceived and born in a man — n. 2094, 2524, 2557, 3030, 5126. It is by the influx of the Lord through heaven into the inward and outward knowledges which are in the man, and elevation thereby — n. 1895, 1899, 1900, 1901. The elevation is according to uses and the love of them — n. 3074, 3085, 3086. The rational is born by means of truths; hence such as these are, such is the rational — n. 2094, 2524, 2557. The rational is opened and is formed by means of truths from good, and it is closed and is destroyed by means of falsities from evil — n. 3108, 5126. A man

is not rational from ability to reason about many things, but from being able to see and perceive whether a thing is the truth or not — n. 1944. A man is not born into any truth, because he is not born into good; but he learns all and becomes imbued with all — n. 3175. It is with difficulty that a man can receive genuine truths, and thus become wise, because of the fallacies of the senses and the persuasions of falsity, and the reasonings and doubts therefrom — n. 3175. A man then begins to be wise when he begins to be averse to reasonings against truths, and to reject doubts — n. 3175. The human rational that is not enlightened mocks at interior truths: examples — n. 2654. Truths are called interior with a man when they have been implanted in his life; and not from his knowing them, though they be truths that are called interior — n. 10199.

The faculty of being wise is in good; hence they who have lived in good in the world, come into angelic wisdom after their departure from the world — n. 5527, 5859, 8321. Within every good there are things innumerable — n. 4005. From good, innumerable things may be known — n. 3612. The multiplication of truth from good — n. 5345, 5355, 5912. By means of truths and by a life according to them the good of infancy becomes the good of wisdom — n. 3504.

There is affection for truth and affection for good — n. 1904, 1997. The quality of those who are in affection for truth, and of those who are in affection for good — n. 2422, 2429. Who can come into affection for truth, and who cannot — n. 2689. All truths are arranged in order under a common affection — n. 9094. Affection for truth and affection for good in the natural man are as brother and sister, but in the spiritual man as man and his wife — n. 3160.

Pure truths are not with man, nor even with an angel, but with the Lord only — n. 3207, 7902. The truths with a man are appearances of truth — n. 2053, 2516. The first truths with a man are appearances of truth from the fallacies of the senses, which nevertheless are successively put off, as he is perfected in wisdom — n. 3131. The appearances of truth with the man who is in good are received by the Lord in lieu of truths — n. 2053, 3207, 3357-3362, 3368, 3404, 3405, 3417. The sense of the letter of the Word in many parts is according to appearances — n. 1838. The same truths with one man are more true, with another less

true, and with another are false because falsified — n. 2439. Also, truths are truths according to the correspondence between the natural man and the spiritual — n. 3128, 3138. Truths differ according to the various ideas and perceptions concerning them — n. 3470, 3804, 6917.

Truth when it has been conjoined to good vanishes from the memory, because it then becomes of the life — n. 3108. Truths cannot be conjoined to good except in a free state — n. 3158. Truths are conjoined to good by means of temptations — n. 3318, 4572, 7122. There is in good a continual endeavor to arrange truths in order, and by this means to restore the state for itself — n. 3610. Truths appear displeasing when communication with good is intercepted — n. 8352. A man can hardly distinguish between truth and good, because he can hardly distinguish between thinking and willing — n. 9995. Good is called in the Word the brother of truth — n. 4267. In a certain aspect, good is also called lord, and truth is called servant — n. 3409, 4267.

THE WILL AND THE UNDERSTANDING.

28. Man has two faculties which make his life: the one is called the will, and the other the understanding. They are distinct from each other, but so created that they may be one; and when they are one, they are called the mind. These, therefore, are the human mind, and all man's life is in them.

29. As all things in the universe which are according to Divine order have reference to good and truth, so do all things in man to the will and the understanding; for good in man is of his will, and truth in him is of his understanding; these two faculties, or these two lives of man, being their receptacles and subjects. The will is the receptacle and subject of all things of good, and the understanding is the receptacle and subject of all things of truth. The goods and truths in a man are nowhere else. And as the goods and truths in a man are not anywhere else, so neither are love and faith anywhere else; since love is of good and good is of love, and faith is of truth and truth is of faith.

30. Now since all things in the universe have reference to good and truth, and all things of the church to the good of love and the truth of faith, and since man is man from those two faculties, therefore these faculties also are treated of in this doctrine. Otherwise a distinct idea respecting them could not be had by man, nor could his thought have a foundation.

31. The will and the understanding also make man's spirit; for his wisdom and intelligence reside in them, and in general his life. The body is only obedience.

32. Nothing is of more concern to be known than how the will and the understanding make one mind. They make one mind as good and truth make one, for there is marriage between the will and the understanding like that which there is between good and truth. The nature of that marriage may be fully evident from the things that have been presented above concerning good and truth — namely, that as good is the *esse* itself of a thing, and truth is the *existere* of the thing therefrom, so the will in a man is the very *esse* of his life, and the understanding the *existere* of his life therefrom. For good, which is of the will, forms itself and presents itself to be seen in the understanding.

33. Those who are in good and truth have will and understanding, but those who are in evil and falsity have not will and understanding. Instead of will they have lust, and instead of understanding they have knowledge by memory. For the truly human will is the receptacle of good, and the understanding the receptacle of truth; wherefore will cannot be said of evil, nor can understanding be said of falsity, because they are opposites; and what is opposite destroys. Hence it is that the man who is in evil and in the falsity therefrom, cannot be said to be rational, wise, and intelligent. With the evil also the interiors of the mind, in which the will and the understanding have their principal seat, are closed. It is believed that the evil also have will and understanding, because they say that they will and that they understand;

but their willing is only lusting, and their understanding is only having acquired knowledge.

FROM THE HEAVENLY ARCANA.

34. Spiritual truths cannot be comprehended unless the following *Universals* are known:— (I.) All things in the universe have reference to good and truth, and to the conjunction of the two, in order to be anything; so to love and faith, and to their conjunction. (II.) In man there are will and understanding; the will being the receptacle of good, and the understanding the receptacle of truth; all things in man having reference to these two and to their conjunction, as all things have reference to good and truth and to their conjunction. (III.) There is an internal man and an external, and they are distinct from each other as are heaven and the world; and nevertheless, they ought to make one, that man may be truly man. (IV.) The light of heaven is that which the internal man is in, and the light of the world is that which the external man is in; and the light of heaven is Divine truth itself, from which is all intelligence. (V.) There is a correspondence between the things which are in the internal man and those which are in the external; and they appear therefore under different forms in the two, so that they can be recognized only by a knowledge of correspondences.

Unless these and many other things are known, incongruous ideas only can be received and formed concerning spiritual and celestial things; and thus the knowledges [*scientifica et cognitio-*nes] of the external man, without these universals, can render little service to the rational man for understanding and for growth. From this it is plain how necessary knowledges are. These universals have been treated of in many passages in the “Heavenly Arcana”— as follows:—

35. Man has two faculties; one which is called the will, and the other the understanding — n. 35, 641, 3623, 3539, 5969, 10122. These two faculties make the man himself — n. 10076, 10109, 10110, 10264, 10284. As is the quality of those two faculties with him, such is the man — n. 7342, 8885, 9282, 10264, 10284. By them also man is distinguished from beasts, for the reason that a man’s understanding can be elevated by the Lord and see Divine truths, and in like manner his will and perceive Divine

goods; and thus a man can be conjoined to the Lord by his two faculties which make the man; but not so can a beast — n. 4525, 5114, 5302, 6323, 9231. And because a man can be so conjoined to the Lord, he cannot die as to his interiors which are of his spirit, but lives forever — n. 5302. A man is not man from the form, but from the good and truth that are of his will and understanding — n. 4051, 5302.

As all things in the universe have reference to good and truth, so all things in man have reference to the will and understanding — n. 803, 10122; for the will is the receptacle of good, and the understanding is the receptacle of truth — n. 3332, 3623, 5835, 6065, 6125, 7503, 9300, 9930. It amounts to the same thing whether you say truth or faith, since faith is of truth and truth is of faith; and it amounts to the same whether you say good or love, since love is of good and good is of love; for what a man believes he calls true, and what a man loves he calls good — n. 4353, 4997, 7178, 10122, 10367. Hence it follows that the understanding is the recipient of faith, and the will the recipient of love; and that faith and love are in the man when in the understanding and will, for the life of man is no where else — n. 7179, 10122, 10367. And because man's understanding can receive faith in the Lord, and the will can receive love to the Lord, by faith and love he can be conjoined to the Lord; and he who can be conjoined to the Lord by faith and love, can never die — n. 4525, 6323, 9231. Love is conjunction, in the spiritual world — n. 1594, 2057, 3939, 4018, 5807, 6195, 6196, 7081-7086, 7501, 10130.

A man's will is the very *esse* of his life, because it is the receptacle of good; and the understanding is the *existere* of life thence, because it is the receptacle of truth — n. 3619, 5002, 9282. Thus the life of the will is the principal life of man, and the life of the understanding proceeds therefrom — n. 585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110; comparatively, as light proceeds from fire or flame — n. 6032, 6314. Things that come into the understanding and at the same time into the will are appropriated to a man; but not those which come merely into the understanding — n. 9009, 9069, 9071, 9133, 9182, 9386, 9393, 10076, 10109, 10110. Those things become of a man's life that are received by the will and from this by the understanding — n. 8911, 9069, 9071, 10076, 10109, 10110. Every man also is loved and esteemed by others according to the good of his will and thence of his un-

derstanding; for he who wills well and understands well, is loved and esteemed; and he who understands well but does not will well, is rejected and regarded as vile — n. 8911, 10076.

A man also after death remains as is his will and the understanding thence — n. 9069, 9071, 9386, 10153: the things that are of the understanding and not at the same time of the will then vanish, because they are not in the man's spirit — n. 9282. Or, which amounts to the same, a man after death remains as is his love and the faith thence, or as is his good and the truth therefrom; and the things that are of faith and not at the same time of love, or that are of truth and not at the same time of good, vanish because they are not in the man and so are not the man's — n. 553, 2363, 10153. A man can apprehend with the understanding what he does not do from the will, or he can understand what he does not will because it is contrary to his love — n. 3539.

The will and the understanding constitute one mind — n. 35, 3623, 5835, 10122. Those two faculties of life ought to act as one, that man may be man — n. 3623, 5835, 5969, 9300. How perverse is the state of those in whom understanding and will do not act as one — n. 9075. Such is the state of hypocrites, the deceitful, flatterers, and dissemblers — n. 2426, 3573, 4799, 8250. The will and the understanding are brought into unity in the other life, and it is not suffered there to have a divided mind — n. 8250.

Every doctrinal of the church has ideas belonging to it, by which its quality is perceived — n. 3310. The understanding of a doctrinal is according to those ideas, and without an intelligent idea, a man has only an idea of the words, and none of the thing — n. 3825. The ideas of the understanding extend themselves widely into the societies of spirits and angels round about — n. 6599, 6600-6605, 6609, 6613. The ideas of a man's understanding are opened in the other life, and presented to the life, so that their quality is seen — n. 1869, 3310, 5510. Of what quality the ideas of some appear — n. 6200, 8885.

All will of good and understanding of truth is from the Lord; not so the understanding of truth separate from the will of good — n. 1831, 3514, 5482, 5649, 6027, 8685, 8701, 10153. It is the understanding that is enlightened by the Lord — n. 6222, 6608, 10659. To those who are enlightened the Lord gives the ability to see and understand truth — n. 9382, 10659. The enlightenment of the understanding is various according to the states of

man's life — n. 5221, 7012, 7233. The understanding is enlightened so far as a man receives truth with the will, that is, so far as he wills to do according to the truth — n. 3619. The understanding of those is enlightened who read the Word from love of truth and from love of use of life, but not of those who read it from love of fame, honor, or gain — n. 9382, 10548, 10549, 10551. Enlightenment is an actual uplifting of the mind into the light of heaven — n. 10330; shown from experience — n. 1526, 6608. Light from heaven is enlightenment to the understanding, as light from the world is to the sight — n. 1524, 5114, 6608, 9128. The light of heaven is the Divine truth, from which is all wisdom and intelligence — n. 3195, 3222, 5400, 8644, 9399, 9548, 9684. Man's understanding is what is enlightened by that light — n. 1524, 3138, 3167, 4408, 6608, 8707, 9128, 9399, 10569.

The understanding is of such a quality as are the truths from good, from which it has been formed — n. 10064. That is understanding which is formed by truths which are from good, not that which is formed by falsities which are from evil — n. 10675. Understanding is seeing, from experience and knowledge, truths, the causes of things, their connections and consequences, in series — n. 6125. It is understanding to see and to perceive whether a thing be true before it is confirmed, not to be able to confirm every thing — n. 4741, 7012, 7680, 7950, 8521, 8780. The light of confirmation without previous perception of the truth is natural light, and it may be given even with those who are not wise — n. 8780. To see and to perceive whether a thing be true before it is proved, is granted to those only who are affected with truth for the truth's sake, thus who are in spiritual light — n. 8780. All dogmas, even false, can be confirmed so as to appear as truths — n. 2243, 2385, 4677, 4741, 5033, 6865, 7950.

How the rational in a man is conceived and born — n. 2094, 2524, 2557, 3030, 5126. It is from influx of the light of heaven from the Lord through the internal man into the knowledges which are in the external, and elevation thence — n. 1895, 1899, 1900-1902. The rational is born by means of truths, and not by means of falsities; hence such as the truths are, such is the rational — n. 2094, 2524, 2557. The rational is opened and formed by means of truths from good, and it is closed and destroyed by falsities from evil — n. 3108, 5126. The man is not rational who is in falsities from evil; and consequently one is not rational from being able to reason about every thing — n. 1944.

A man hardly knows how to distinguish between the understanding and the will, because he hardly knows how to distinguish between thinking and willing — n. 9995.

Many other things concerning the will and the understanding can be known and concluded from the things that have been here collected concerning good and truth, provided the will is taken instead of good, and the understanding instead of truth; for the will is of good, and the understanding is of truth.

THE INTERNAL AND THE EXTERNAL MAN.

36. Man is so created as to be at the same time in the spiritual world and in the natural world. The spiritual world is where angels are, and the natural world where men are; and as man is so created, there have therefore been given him an internal and an external—an internal by which he may be in the spiritual world, and an external by which he may be in the natural world. His internal is what is called the internal man, and his external what is called the external man.

37. Every man has an internal and an external; but otherwise with the good than with the evil. With the good the internal is in heaven and its light, and the external in the world and its light; and with them the light of the world is illumined by the light of heaven, and thus the internal and the external with them act as one, as efficient cause and effect, or as what is prior and what is posterior. But with the evil the internal is in the world and in its light, and the external is also in the same; for which reason they see nothing from the light of heaven, but only from the light of the world, which they call the light [*lumen*] of nature. It is owing to this that the things of heaven are in thick darkness to them, and those of the world are in light. From this it is plain that the good have an internal man and an external man; while the evil have not an internal man, but an external only.

38. The internal man is what is called the spiritual man, because it is in the light of heaven, which light is spiritual;

and the external man is what is called the natural man, because it is in the light of the world, which light is natural. The man whose internal is in the light of heaven and his external in the light of the world, is a spiritual man as to both; but the man whose internal is not in the light of heaven, but only in the light of the world, in which his external also is, is a natural man as to both. It is the spiritual man who in the Word is called living, but the natural man who is called dead.

39. The man whose internal is in the light of heaven and his external in the light of the world thinks both spiritually and naturally, but his spiritual thought flows at that time into his natural thought and is perceived there. The man however whose internal together with his external is in the light of the world, does not think spiritually but materially; for he thinks from such things as are in the nature of the world, all of which are material. To think spiritually is to think of things themselves as they are in themselves, to see truths from the light of truth, and to perceive goods from the love of good; also to see the qualities of things and to perceive affections for them abstractly from matter. But to think materially is to think of, to see, and to perceive those things together with matter, and in matter, and thus grossly and obscurely in comparison.

40. The spiritual internal man viewed in himself is an angel of heaven, and is also in company with angels while he is living in the body, though he does not know it; and after his release from the body he comes among the angels. But the merely natural internal man viewed in himself is a spirit, and not an angel; and while he is living in the body, he too is in company with spirits, but with those who are in hell, and after his release from the body he comes among them.

41. With those who are spiritual men, the interiors are also actually elevated toward heaven, for to that they primarily have regard. But with those who are merely natural, the interiors of the mind are actually turned to the world, because they primarily have regard to that. With every one

the interiors which are of his inner mind are turned to that which he loves above all things; and the exteriors which are of his outer mind are turned in the same direction.

42. They who have only the common idea concerning the internal and external man, believe that the internal man is that which thinks and which wills, and the external that which speaks and which acts; since thinking and willing are internal, and speaking and acting therefrom are external. But it is to be known that when a man thinks intelligently and wills wisely, he thinks and wills from a spiritual internal; but when a man does not think intelligently and will wisely, he thinks and wills from a natural internal. Consequently, when a man thinks well concerning the Lord and concerning those things which are the Lord's, and when he thinks well concerning his neighbor and concerning those things which are his neighbor's, and wills well to them, he then thinks and wills from the spiritual internal, because he then thinks from faith in truth and from love of good, and thus from heaven. But when a man thinks ill concerning these, and wills ill to them, he then thinks and wills from the natural internal, because from faith in falsity and from love of evil, and thus from hell. In a word, so far as a man is in love to the Lord and in love toward the neighbor, so far he is in the spiritual internal, and thinks and wills from it, and also speaks and acts from it; but so far as a man is in the love of self and in the love of the world, so far he is in the natural internal, and thinks and wills from it, and likewise speaks and acts from it.

43. It has been so provided and ordered by the Lord that as far as a man thinks and wills from heaven, so far his spiritual internal man is being opened and formed. The opening is into heaven even to the Lord, and the forming is according to the things which are of heaven. But on the contrary, as far as a man does not think and will from heaven, but from the world, so far his spiritual internal man is being closed, and his external is being opened. The opening is into the

world, and the formation is according to the things which are of the world.

44. Those in whom the spiritual internal man has been opened into heaven to the Lord, are in the light of heaven, and in enlightenment from the Lord, and hence in intelligence and wisdom. These see truth because it is truth, and perceive good because it is good. But those in whom the spiritual internal man has been closed, do not know that there is an internal man, and still less what the internal man is: neither do they believe that there is a Divine, nor that there is a life after death; and thus they do not believe the things which are of heaven and the church. And as they are only in the light of the world, and in enlightenment therefrom, they believe in nature as the Divine, see falsity as truth, and perceive evil as good.

45. He is called a sensual man whose internal is so far external that he believes nothing but what he can see with his eyes and touch with his hands. He is in the lowest degree a natural man, and is in fallacies respecting all things which are of the faith of the church.

46. The internal and external which have been treated of, are the internal and external of man's spirit. His body is only a superadded external, within which they exist; for the body does nothing of itself, but from its spirit which is in it. It is to be known that a man's spirit after its release from the body thinks and wills and speaks and acts equally as before. To think and to will are its internal, and to speak and to act are its external — on which subject see the work on "Heaven and Hell" (n. 234-245, 265-275, 432-444, 453-484).

FROM THE HEAVENLY ARCANA.

47. *The Internal and the External in man.* It is known in the Christian world that man has an internal and an external, or that man is both internal and external; but it is little known what the one and the other are — n. 1889, 1940. The internal man is spiritual, and the external is natural — n. 978, 1015, 4459, 6309,

9701-9709. The way in which the internal man that is spiritual has been formed to the image of heaven, and the external that is natural to the image of the world; from which man was called by the ancients a microcosm — n. 3628, 4523, 4524, 6057, 6314, 9706, 10156, 10472. Thus the spiritual world and the natural world are conjoined in man — n. 6057, 10472. Hence man is such that he can look upward toward heaven, and downward toward the world — n. 7601, 7604, 7607. When he looks upward he is in the light of heaven and sees from it; but when he looks downward he is in the light of the world and sees from it — n. 3167, 10134. Descent from the spiritual world into the natural given through man — n. 3702, 4042.

The internal man that is spiritual and the external man that is natural are altogether distinct — n. 1999, 2018, 3691, 4459. The distinction is such as there is between cause and effect, or between prior and posterior, and there is not continuity — n. 3691, 4154, 5145, 5146, 5711, 6275, 6284, 6299, 6326, 6465, 8603, 10076, 10099, 10181. Consequently the distinction is as between heaven and the world, or between the spiritual and the natural — n. 4292, 5032, 5620, 5639. The interiors and the exteriors of man are not continuous, but they are distinct according to degrees; and every degree has its termination — n. 3691, 4154, 5114, 6326, 6465, 8603, 10099. One who does not perceive the distinctions of man's interiors and exteriors according to degrees, and who does not understand the nature of the degrees, cannot apprehend the internal and the external of man — n. 5146, 6465, 10099, 10181. The things that are in a higher degree are more perfect than those which are in a lower — n. 3405. There are three degrees in man according to the three heavens — n. 4154. Exterior things are more remote from the Divine with man, wherefore they are relatively obscure, and they are general — n. 6451: they are also relatively inordinate — n. 996, 3855. Interior things are more perfect, because nearer to the Divine — n. 5146, 5147. In the internal there are thousands and thousands of things which appear in the external as one general thing — n. 5707. Hence thought and perception are clearer as they are more interior — n. 5920. Hence it follows that a man ought to be in internals — n. 1175, 4464.

The interiors of the mind with a man who is in love and charity, are actually elevated by the Lord; otherwise they would look

downward — n. 6952, 6954, 10330. Influx and enlightenment from heaven with man is an actual elevation of the interiors by the Lord — n. 7816, 10330. The man is elevated when he rises to spiritual things — n. 9922. A man comes into the light, thus into intelligence, so far as he is elevated from externals toward interiors; and this is being withdrawn from sensual things, as called by the ancients — n. 6183, 6313. Elevation from the external to interiors is as from dark clouds into light — n. 4598.

Influx from the Lord is through the internal man into the external — n. 1940, 5119. Interiors can flow into exteriors and not the reverse, thus there is spiritual influx and not physical; that is, from the spiritual man into the natural, and not from the natural into the spiritual — n. 3219, 5119, 5250, 5427, 5428, 5477, 6322, 9109, 9110. From the internal, where it is peaceful, the Lord rules the external, where it is turbulent — n. 5396.

The internal can see all things in the external, but not the reverse — n. 1914, 1953, 5427, 5428, 5477. While man lives in the world he thinks in the external from the internal, thus his spiritual thought flows into the natural and there presents itself naturally — n. 3679. When man thinks well, it is from the internal or spiritual in the external or natural — n. 9704, 9705, 9707. The external man thinks and wills according to the conjunction with the internal — n. 9702, 9703. There is interior thought and there is exterior: the quality of the one and the other — n. 2515, 2552, 5127, 5141, 5168, 6007. The thought and affection that are in the internal are not perceived by man while he lives in the world, but what is in the external therefrom — n. 10236, 10240. In the other life however externals are taken away, and man is then let into his internals — n. 8870. Then it becomes plain of what quality the internals are — n. 1806, 1807.

The internal produces the external — n. 994, 995. And then the internal invests itself with things by which it can produce the effect in the external — n. 6275, 6284, 6299; and by which it can then live in the external — n. 1175, 6275. The Lord conjoins the internal or spiritual man to the external or natural, when He regenerates it — n. 1577, 1594, 1904, 1999. The external or natural man is then reduced into order by means of the internal or spiritual, and is subordinated — n. 9708.

The external must be subordinate and subject to the internal — n. 5077, 5125, 5128, 5786, 5947, 10272. The external was so

created as to serve the internal — n. 5947. The internal must be lord, and the external its minister, and in a certain respect its servant — n. 10471.

The external ought to be in correspondence with the internal, that there may be conjunction — n. 5427, 5428, 5477. The quality of the external when it corresponds with the internal, and its quality when it does not correspond — n. 3493, 5422, 5423, 5427, 5428, 5477, 5511. There are in the external man things which correspond and agree with the internal, and there are things which do not correspond and agree — n. 1563, 1568.

The external has its quality from the internal — n. 9912, 9921, 9922. How great the beauty of the external man is when conjoined with the internal — n. 1590. And how great its ugliness when not conjoined — n. 1598. Love to the Lord and charity toward the neighbor conjoin the external man to the internal — n. 1594. Unless the internal man is conjoined to the external, there is no bearing fruit — n. 3987.

The interiors flow successively into the exteriors, even into the extreme or ultimate; and there they exist and subsist together — n. 634, 6239, 9215, 9216. They not only flow in successively, but in the ultimate they also form what is simultaneous: in what order — n. 5897, 6451, 8603, 10099. All the interiors are held in connection by the first, by means of the ultimate — n. 9828. Thence also strength and power are in the ultimate — n. 9836. Also that responses have been given and revelations made from the ultimates — n. 9905, 10548. Hence also the ultimate is holy more than the interiors — n. 9824. Hence in the Word "first and last" signify all things and each, thus the whole — n. 10044, 10329, 10335.

The internal man is open to him who is in Divine order; but it is closed to him who is not in Divine order — n. 8513. There is not conjunction of heaven with the external man without the internal — n. 9380. Evils and the falsities of evil close the internal man, and they make a man to be only in externals — n. 1587, 10492. Especially evils from the love of self — n. 1594. The interiors are closed even to the sensual which is the ultimate, if the Divine is denied — n. 6564. With the intelligent and learned of the world who from the sciences confirm themselves against the things of heaven and the church, the internal is more closed than with simple-minded unbelievers — n. 10492.

Since the internal man is in the light of heaven and the external in the light of the world, therefore they who are in the external without the internal, that is, they with whom the internal is closed, do not care for the internal things of heaven and the church — n. 4464, 4946. In the other life they do not even endure internal things — n. 10694, 10701, 10707. They believe nothing — n. 10396, 10400, 10411, 10429. They love themselves and the world above all things — n. 10407, 10412, 10420. However they may appear in externals, their interiors, or the things of their thought and affection are unseemly, foul, and profane — n. 1182, 7046, 9705, 9707. The ideas of their thought are material, and not at all spiritual — n. 10582. And further concerning the quality of those in whom the internal that looks to heaven is closed — n. 4459, 9709, 10284, 10286, 10429, 10472, 10492, 10602, 10683.

So far as the internal which is spiritual is opened, truths and goods are multiplied; and so far as the internal which is spiritual is closed, so far truths and goods vanish — n. 4099. The church is in the internal spiritual man, because that is in heaven, and not in the external without the internal — n. 10698. Hence the external church with a man is nothing without the internal church — n. 1795. External worship without internal worship, is no worship — n. 1094, 1175. Concerning those who are in the internal of the church, of worship, and of the Word; concerning those who are in the external in which is the internal; and concerning those who are in the external without the internal — n. 10683. The external without the internal is hard — n. 10683.

The merely natural man, unless he become spiritual by regeneration, is in hell — n. 10156. All who are in the external without the internal, or with whom the internal is closed, are in hell — n. 9128, 10483, 10489.

Man's interiors are actually turned according to the loves — n. 10702. In all things and in each there must be an internal and an external, that they may subsist — n. 9473.

Lofty and high in the Word signifies internal — n. 1735, 2148, 4210, 4599. Hence in the Word, higher is interior, and lower is exterior — n. 3084.

48. *The Natural and the Spiritual.* How perverse it is that the world at this day attributes so much to nature, and so little to the Divine — n. 3483. Why it is so — n. 5116. When yet all things and each in nature not only had existence but also con-

tinually subsist from the Divine; and this through the spiritual world — n. 775, 8211. Divine, celestial, and spiritual things terminate in nature — n. 4240, 4939. Nature is the ultimate plane on which they stand — n. 4240, 5651, 6275, 6284, 6299, 9216. Celestial, spiritual, and natural things follow and succeed each other in order; in like manner Divine things with them, because they are from the Divine — n. 880, 4938, 4939, 9992, 10005, 10017, 10068. Celestial things are the head, spiritual things the body, and natural things the feet — n. 4938, 4939. They also flow in in an order like that in which they follow and succeed each other — n. 4938, 4939. The good of the inmost or third heaven is called celestial, the good of the middle or second heaven is called spiritual, and the good of the ultimate or first heaven is called spiritual natural; whence it can be known what is the celestial, the spiritual, and the natural — n. 4279, 4286, 4938, 4939, 9992, 10005, 10017, 10068; and in the work on "Heaven and Hell" — n. 20-28, 29-40.

All things of the natural world are from the Divine through the spiritual world — n. 5013. Consequently the spiritual is in every thing natural, just as the efficient cause is in the effect — n. 3562, 5711; or as effort is in motion — n. 5173; and as the internal is in the external — n. 3562, 5326, 5711. And since the cause is the very essential in the effect, as effort is in motion, and as the internal in the external, it hence follows that the spiritual is the very essential in the natural; and so the Divine from which all is — n. 2987-3002, 9701-9709. Spiritual things are presented in the natural, and the things so presented are representatives and correspondences — n. 1632, 2987-3002. Hence universal nature is a theatre representative of the spiritual world, that is, of heaven — n. 2758, 2999, 3000, 4939, 8848, 9280. All things in nature are disposed in order and series according to ends — n. 4104. This is from the spiritual world, that is, from heaven, because ends which are uses reign there — n. 454, 696, 1103, 3645, 4054, 7038. Man has been so created that Divine things, descending according to order into nature, are perceived with him — n. 3702.

In every man who is in Divine order there is an internal and an external, his internal is called the spiritual, or the spiritual man, and his external is called the natural, or the natural man — n. 978, 1015, 4459, 6309, 9701-9709. The spiritual man is in the light of heaven, and the natural man in the light of the world — n. 5965.

The natural man can not see through anything from itself, but from the spiritual — n. 5286. The natural is as it were a face, in which the interiors see themselves, and thus a man thinks — n. 5165. The spiritual man thinks in the natural, thus naturally, so far as it comes to the sensual perception of the natural — n. 3679, 5165; 6284, 6299. The natural is the plane in which the spiritual terminates — n. 5651, 6275, 6284, 6299, 9216. The spiritual sees nothing unless the natural corresponds — n. 3493, 3620, 3623. The spiritual or internal man can see what is doing in the natural or external, but not the reverse; for the spiritual flows into the natural, not the natural into the spiritual — n. 3219, 4667, 5119, 5259, 5427, 5428, 5477, 6322, 9109, 9110. The natural man from his own light, which is called the lumen of nature, knows nothing concerning God, nor concerning heaven, and the life after death, neither does he believe if he hears, unless spiritual life, which is light from heaven, flows into the natural light — n. 8944.

The natural man from itself, because it is so from nativity, is opposed to the spiritual man — n. 3913, 3928. Therefore, so long as they are opposed, a man feels it irksome to think concerning spiritual and heavenly things, but pleasant to think of natural and corporeal things — n. 4096. He is nauseated at the things of heaven, and even at the bare mention of the spiritual — learned from experience — n. 5006, 9109. Merely natural men regard spiritual good and truth as a servant — n. 5013, 5025. When nevertheless the natural man ought to be subordinate to the spiritual and serve it — n. 3019, 5168. The spiritual man is said to serve the natural when the natural seeks from the intellectual what may confirm the things that it lusts for, especially when it does this from the Word — n. 3019, 5013, 5025, 5168. How merely natural men appear in the other life, and the quality of their state and lot there — n. 4630, 4633, 4940 — 4952, 5032, 5571.

The truths which are in the natural man are called knowledges [*scientifica et cognitio*] — n. 3293. To the natural man, in itself regarded, belongs the material imagination, and affections such as belong to beasts — n. 3020. But there is genuine power of thought and imagination from the internal or spiritual man when the natural man sees, acts, and lives from the spiritual — n. 3493, 5422, 5423, 5427, 5428, 5477, 5510.

The things that are in the natural man, compared with the things in the spiritual man, are relatively general — n. 3513, 5707; and so they are relatively obscure — n. 6686.

There is an inner and an outer natural in man — n. 3293, 3294, 3793, 5118, 5126, 5497, 5649; and also an intermediate between them — n. 4570, 9216. The unburdenings of the spiritual man are made into the natural and through it — n. 9572.

They who do good merely from the natural disposition and not from religion are not received in heaven — n. 8002, 8772.

49. *The Light of Heaven, in which the spiritual man is.* There is great light in the heavens — n. 1117, 1521, 1533, 1619-1632. The light in the heavens by many degrees exceeds the noonday light on earth — n. 1117, 1521, 4527, 5400, 8644. That light has been often seen by me — n. 1522, 4527, 7174. The light to the angels in the inmost or third heaven is as light from the sun, but the light to the angels in the second heaven is as light from the moon — n. 1529, 1530. Light in the inmost heaven is flamy, but in the second is white — n. 7570.

All light in the heavens is from the Lord as the Sun there — n. 1053, 1521, 3195, 3341, 3636, 3643, 4415, 9548, 9684, 10809. The Lord is the Sun of the angelic heaven; and the Sun is His Divine love — n. 1521, 1529, 1530, 1531, 1837, 4321, 4696, 7078, 7083, 7173. The Divine truth proceeding from the Lord appears in the heavens as light and gives all the light of heaven; and hence that light is spiritual light — n. 3195, 3222, 5400, 8644, 9399, 9548, 9684. The Lord is therefore called Light in the Word — n. 3195. Because that light is Divine truth, Divine wisdom and intelligence are in that light — n. 3195, 3485, 3636, 3643, 3993, 4302, 4413, 4415, 9548, 9684. The manner in which light from the Lord flows into the heavens illustrated by the circles of rays round the sun — n. 9407. That the Lord is the Sun to the heavens, and that all the light there is from Him, may be seen in the work concerning "Heaven and Hell" — n. 116-125. And that the light from that Sun is the Divine truth, and the heat from that Sun is the Divine good of Divine love — n. 126-140.

The light of heaven illuminates both the sight and the understanding of angels and of spirits — n. 2776, 3138. The light there is according to their intelligence and wisdom — n. 1524, 3339: attested from the Word — n. 1529, 1530. There are as many differences of light in the heavens as there are angelic soci-

ties — n. 4414; because there are in the heavens perpetual varieties as to good and truth, thus as to wisdom and intelligence — n. 684, 690, 3241, 3744, 3745, 5598, 7236, 7833, 7836. That heaven is in light and heat signifies that it is in wisdom and in love — n. 3643, 9399, 9400.

The light of heaven illuminates man's understanding — n. 1524, 3138, 3167, 4408, 6608, 8707, 9128, 9399, 10569. When a man is raised from the sensual, he comes into milder natural light, and at length into heavenly light — n. 6313, 6315, 9407. There is elevation into the light of heaven when man is elevated into intelligence — n. 3190. How great light has been perceived when I have been withdrawn from worldly ideas — n. 1526, 6608. The sight of the internal man is in the light of heaven, and therefore man is able to think analytically and rationally — n. 1532. The light of heaven from the Lord is always present with man, but it flows in so far as the man is in truths from good — n. 4060, 4214. The light is according to truth from good — n. 3094. In the spiritual world truths shine — n. 5219. Spiritual heat and spiritual light make the true life of man — n. 6032.

The light of the world is for the external man, the light of heaven for the internal — n. 3223, 3224, 3337. The light of heaven flows into natural light, and the natural man is wise so far as he receives the light of heaven — n. 4302, 4408. There is correspondence between these lights — n. 3225. Things that are in the light of heaven cannot be seen from the light of the world with man, which is called his natural light; but things that are in the light of the world can be seen from the light of heaven — n. 9577. Hence they who are in the light of the world only, which is called natural light, do not perceive those things which are of the light of heaven — n. 3108. The light of heaven is thick darkness to those who are in falsities from evil — n. 1783, 3337, 3413, 4060, 6907, 8197. With the evil the light of the world is glowing, and as far as it is glowing, the things that are in the light of heaven are darkness to them — n. 6907. The light of the world is not seen by angels — n. 1521, 1783, 1880.

In the heavens all light is from the Lord, and all shade from the ignorance and the proprium of the angels and spirits; hence are modifications and variegations of light and shade, which are colors there — n. 3341. Of the variegations of light by the Urim and Thummim — n. 3862.

The light of those who are in faith separate from charity is snowy, and like the light of winter — n. 3412, 3413. That light is turned into mere darkness when light from heaven flows in — n. 3412. Concerning the light of those who are in persuasive faith and in a life of evil — n. 4416. Of what quality the light appears with those who are in intelligence from proprium, and of what quality with those who are in intelligence from the Lord — n. 4419. There is light in the hells, but fatuous — n. 1528, 3340, 4214, 4418, 4531. The light there is as that from a coal-fire — n. 1528, 4418, 4531. They who are in the hells appear to themselves in their own light as men, but in the light of heaven as devils and monsters — n. 4532, 4533, 4674, 5057, 5058, 6605, 6626. All things in the light of heaven appear such as they are — n. 4674. The hells are said to be in thick darkness and in darkness because they are in falsities from evil — n. 3340, 4418, 4531. Darkness signifies falsity, and thick darkness the falsity of evil — n. 1839, 1860, 7688, 7711.

50. *Of the Sensual Man, who is in the lowest degree natural* (as above n. 45). The sensual is the ultimate of man's life, adhering to his corporeal, and inhering in it — n. 5077, 5767, 9212, 9216, 9331, 9730. He is called a sensual man who judges and concludes concerning all things from the senses of the body, and who believes nothing but what he can see with the eyes and touch with the hands, saying that these things are something, but rejecting others — n. 5094, 7693. Such a man thinks in outmosts, and not interiorly in himself — n. 5089, 5094, 6564, 7693. His interiors are closed, so that he sees nothing of truth there — n. 6564, 6844, 6845. In a word he is in gross natural light and so perceives nothing that is from the light of heaven — n. 6201, 6310, 6564, 6598, 6612, 6614, 6622, 6624, 6844, 6845. Hence he is interiorly against the things that are of heaven and the church — n. 6201, 6316, 6844, 6845, 6948, 6949. The learned who have confirmed themselves against the truths of the church are sensual — n. 6316.

Sensual men reason sharply and shrewdly, because their thought is so near their speech as to be almost in it, and because they place all intelligence in speech from memory alone — n. 195, 196, 5700, 10236. But they reason from the fallacies of the senses, with which the multitude are captivated — n. 5084, 6948, 6949, 7693. Sensual men are crafty and malicious above others — n. 7693,

10236. The avaricious, adulterers, the voluptuous, and the deceitful are especially sensual — n. 6310. Their interiors are foul and filthy — n. 6201. By them they communicate with the hells — n. 6311. They who are in the hells are sensual, and the deeper they are in them the more sensual they are — n. 4623, 6311. The sphere of infernal spirits conjoins itself with man's sensual nature, from behind — n. 6312. They who reasoned from the sensual, and thence against the truths of faith, were called by the ancients serpents of the tree of knowledge — n. 195-197, 6398, 6949, 10313. Man's sensual part and the sensual man, further described — n. 10236; and the exterior of the sensual in man — n. 9731.

Sensual things ought to be in the last place, not in the first; and with the wise and intelligent man they are in the last place and subject to things more internal; but with the unwise man they are in the first place and have dominion; such men are they who are properly called sensual — n. 5077, 5125, 5128, 7645. If sensual things are in the last place and are subject to more internal things, the way is opened by means of them to the understanding, and truths are drawn forth by a kind of extraction, as it were — n. 5580.

The sensual things of man stand nearest to the world and admit things that flow to them from the world, and as it were sift them — n. 9726. The external or natural man communicates with the world by those sensuals, and with heaven by rationals — n. 4009. Thus sensual things minister in supplying what serves the interiors of men — n. 5077, 5081. There are sensual things that minister to the intellectual part, also those that minister to the will part — n. 5077.

Unless the thought be raised from sensual things, a man has little wisdom — n. 5089. A wise man thinks above what is sensual — n. 5089, 5094. When his thought is raised above sensuals, a man comes into clearer natural light, and at length into heavenly light — n. 6183, 6313, 6315, 9407, 9730, 9922. The ancients had knowledge concerning elevation above sensual things, and withdrawal from them — n. 6313. Man can see with his spirit things that are in the spiritual world, if he can be withdrawn from the sensuals that are of the body, and be raised by the Lord into the light of heaven — n. 4622. The reason is that the body has not sensation, but a man's spirit in the body; and

so far as it is in the body its sensation is gross and obscure, and thus in darkness, but so far as it is not in the body, it is in clear sensation and in light — n. 4622, 6614, 6622.

The ultimate of the understanding is sensual knowledge, and the ultimate of the will is sensual enjoyment — n. 9996. The difference between the sensuals that man has in common with beasts, and those sensuals that are not in common with them — n. 10236. There are sensual men who are not evil, because their interiors have not been so closed: concerning their state in the other life — n. 6311.

51. *Knowledges [Scientiae et Cognitiones], by which the internal spiritual man is opened.* Outward knowledges [scientificæ] those are called that are in the external or natural man and its memory, but not those which are in the internal or spiritual man — n. 3019, 3020, 3293, 3309, 4967, 9918, 9922. Outward knowledges, because they are of the external or natural man, are comparatively things for service, inasmuch as the external or natural man was made to serve the internal or spiritual, as the world was made to serve heaven — n. 5077, 5125, 5128, 5786, 5947, 10272, 10471. The external man is relatively the world, because on it are inscribed the laws of the Divine order that is in the world; and the internal man is relatively heaven, because on it are inscribed the laws of the Divine order that is in heaven — n. 4523, 4524, 5368, 6013, 6057, 9278, 9279, 9283, 9709, 10156, 10472; also in the work concerning "Heaven and Hell" — n. 51-58.

There are knowledges that concern natural things, knowledges concerning the civil state and life, and knowledges concerning the spiritual state and life — n. 5774, 5934. But for the sake of distinction, those which belong to the spiritual state and life are called inward knowledges [cognitiones], which are chiefly doctrinals — n. 9945.

A man ought to be imbued with the knowledges of both kinds, because by them he learns to think, then to understand what is true and good, and at length to be wise, that is, to live accordingly — n. 129, 1450, 1451, 1453, 1548, 1802. Knowledges are the first things on which is built and founded man's life, both civil and moral, and also the spiritual, but they must be learned for the sake of use of life as their end — n. 1489, 3310. Inward knowledges open the way to the internal man, and then conjoin

it with the external according to uses — n. 1563, 1616. The rational is born by knowledges, inward and outward — n. 1895, 1900, 3086; yet not by these knowledges themselves, but by affection for uses from them and according to that affection — n. 1895. The internal man is opened and is successively perfected by means of knowledges, if the man has good use for an end, especially a use that regards eternal life — n. 3086. Then spiritual things from the celestial and the spiritual man meet the knowledges in the natural man and adopt those which agree — n. 1495. Uses of heavenly life are then extracted, refined, and elevated by the Lord, through the internal man, from the knowledges that are in the natural man — n. 1895, 1896, 1900-1902, 5871, 5874, 5901. And the knowledges that are incongruous and adverse are rejected to the sides and exterminated — n. 5871, 5886, 5889. The sight of the internal man calls nothing forth from the knowledges of the external man, but such things as are of its love — n. 9394. Knowledges of both kinds are disposed in their little groups and conjoined according to the loves by which they have been introduced — n. 5881. Then under the sight of the internal man those are in the midst and in clearness that are of the love, but those which are not of the love are at the sides and in obscurity — n. 6068, 6084. Knowledges with man are successively implanted in his loves and have their abode in them — n. 6325. Man would be born into all knowledge and thence into intelligence if he were born into love to the Lord and into love toward the neighbor; but because he is born into the love of self and of the world, he is born into total ignorance — n. 6323, 6325. Knowledge, intelligence, and wisdom are the sons of love to the Lord and of love toward the neighbor — n. 1226, 2049, 2116.

Knowledges outward and inward because they belong to the external or natural man are in the light of the world; but truths that have been made of the love and faith, and have thus obtained life, are in the light of heaven — n. 5212; still the truths that have thus obtained life, are comprehended by man through natural ideas — n. 5510. Spiritual influx is through the internal man into the knowledges that are in the external — n. 1940, 8005. Knowledges outward and inward are the receptacles and as it were vessels of truth and good belonging to the internal man — n. 1469, 1496, 3068, 5489, 6004, 6023, 6052, 6071, 6077, 7770, 9922. Therefore by vessels in the Word in the spiritual sense are

signified knowledges — n. 3068, 3069, 3079, 9394, 9544, 9723, 9724. Knowledges are as it were mirrors, in which the truths and goods of the internal man appear and are perceived as in an image — n. 5201. The truths and goods are there together as in their ultimate — n. 5373, 5874, 5886, 5901, 6004, 6023, 6052, 6071, 6077. Knowledges, because they are in the light of the world, are involved, as in a thicket, and obscure in comparison with the things that are in the light of heaven; as are the things in the external man in comparison with the things that are in the internal — n. 2831; wherefore also by thicket in the Word is signified such knowledge — n. 2831; and also by the obscurity of a cloud — n. 8443, 10551.

A beginning is to be drawn from truths of doctrine that are from the Word, and these must first be acknowledged; afterward it is allowable to consult knowledges for confirming the truths, and so they are corroborated — n. 6047. Thus it is allowable for those who are in an affirmative state respecting the truths of faith to confirm them intellectually by means of outward knowledges, but not for those who are in a negative state; because the preceding affirmative draws all things to its side, but the preceding negative draws all things to its own — n. 2568, 2588, 3913, 4760, 6047. There is affirmative doubting, and there is negative doubting, the former with some who are good, and the latter with the evil — n. 2368. To enter from the truths of faith into knowledges is in accordance with order; but on the other hand to enter from knowledges into the truths of faith is contrary to order — n. 10236; for the reason that influx is spiritual, and not physical or natural; thus from the truths of faith because they are spiritual, into knowledges because they are natural — n. 3219, 5119, 5259, 5427, 5428, 5478, 6322, 9109, 9110.

One who is in negative doubt which in itself is negation, and who says that he will not believe until he is persuaded by things that are known, in no case believes — n. 2094, 2832. They who do so become insane as to the things that are of the church and of heaven — n. 128-130. They fall into the falsities of evil — n. 232, 233, 6047; and in the other life when they think about spiritual things they are as it were drunken — n. 1072. More concerning their quality — n. 196. Examples to illustrate that spiritual things cannot be apprehended if the order of entrance into them is inverted — n. 233, 2094, 2196, 2203, 2209. Many of the

learned are more insane in spiritual things than the simple, because they are in the negative, and have knowledges in abundance by which they confirm their negative — n. 4760. The example of a learned man who could understand nothing concerning spiritual life — n. 8629. They who reason from knowledges against the truths of faith, reason acutely; for they do so from the fallacies of the senses, which are captivating and persuasive, because they can with difficulty be shaken off — n. 5700. They who understand nothing of truth, and also they who are evil, can reason about the truths and goods of faith, and yet be in no enlightenment — n. 4214. Merely to confirm a dogma is not the part of an intelligent man; because a falsity can be as easily confirmed as a truth — n. 1017, 2482, 2490, 4741, 5033, 6865, 7012, 7680, 7950, 8521, 8780. They who reason about the truths of the church, whether a thing be so or not, are evidently in obscurity respecting truths, and not yet in spiritual light — n. 215, 1385, 3033, 3428.

There are knowledges which admit truths Divine, and there are those which do not — n. 5213. Vain knowledges are to be destroyed — n. 1489, 1492, 1499, 1500. Knowledges are vain that have for their end and that confirm the loves of self and of the world, and that draw away from love to the Lord and love toward the neighbor; because such knowledges shut up the internal man, even so that a man cannot afterward receive anything from heaven — n. 1563, 1600. Knowledges are means of becoming wise, and they are means of becoming insane; by them the internal man may be opened, or it may be closed; and so the rational may be cultivated, or may be destroyed — n. 4156, 8628, 9922.

Knowledges effect nothing after death, but the things which a man by means of knowledges has taken into his understanding and life — n. 2480. Still after death outward knowledges all remain, but they become quiescent — n. 2476-2479, 2481-2486.

The same knowledges are false with the evil because they are applied to things that are evil, and are true with the good because they are applied to things that are good — n. 6917. The truths of knowledge with the evil are not truths, though they appear as truths while they speak them, because evil is within them, and from it they are falsified; and with the evil the knowledge of those truths does not even deserve to be called knowledge, because it is without life — n. 10331.

It is one thing to be wise, another to understand, another to

know, and another to do; but still with those who are in spiritual life these follow in order and correspond; and in the doing or in deeds they are together — n. 10331. Also it is one thing to know, another to acknowledge, and another to have faith — n. 896.

An example showing the quality of the appetite for knowing which spirits have — n. 1973. Angels have an unbounded desire for knowing and for being wise, since knowledge, intelligence, and wisdom are spiritual food — n. 3114, 4459, 4792, 4976, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5655, 6277, 8562, 9003.

Among the ancients the chief knowledge or science was that of correspondences, but at this day it has been lost — n. 3021, 3419, 4280, 4844, 4964, 4966, 6004, 7729, 10252. This knowledge existed in the East and in Egypt — n. 5702, 6692, 7097, 7779, 9391, 10407; and their hieroglyphics were from it — n. 6692, 7097. The ancients by the knowledge of correspondences introduced themselves into the inner knowledge of spiritual things — n. 4749, 4844, 4966. The Word is written throughout by mere correspondences, and thereby is its internal or spiritual sense; the existence of which sense cannot be known without a knowledge of correspondences, nor what the Word contains — n. 3131, 3472, 3485, 8615, 10687. How much the knowledge of correspondences surpasses other knowledges — n. 4280.

52. *Of the natural memory which belongs to the external man, and of the spiritual memory which belongs to the internal man.* Man has two memories, the outer and the inner, or the natural and the spiritual — n. 2469-2494. Man does not know that he has an inner memory — n. 2470, 2471. How much the inner memory excels the outer — n. 2473. The things which are in the outer memory are in natural light, but the things which are in the inner memory are in spiritual light — n. 5212. It is from the interior memory that man is able to think and to speak intellectually and rationally — n. 9394. The things that a man has thought and spoken and done, and the things which he has heard and seen, are all and each inscribed in the inner memory — n. 2474, 7398. That memory is man's book of life — n. 2474, 9386, 9841, 10505. In the inner memory are the [truths] that have been made of the faith, and the goods that have been made of the love — n. 5212, 8067. Things that have become habitual and have

been made of the life are in the inner memory — n. 9394, 9723, 9841. *Knowledges [scientifica et cognitioes]* belong to the outer memory — n. 5212, 9922. They are in very deep shade and as a dense thicket relatively to what is of the inner memory — n. 2831. A man in the world speaks in language from the outer memory — n. 2472, 2476. Spirits and angels speak from the inner memory, and from this they have a universal language, which is such that they can all converse together, from whatever land they may be — n. 2472, 2476, 2490, 2493; concerning which language see the work concerning “Heaven and Hell” — n. 234-245; as also concerning the wonders of the inner memory that remains with man after death — n. 463.

53. *The fallacies of the senses, in which merely natural and sensual men are* — n. 45 above. Merely natural and sensual men think and reason from the fallacies of the senses — n. 5084, 5700, 6948, 6949, 7693. The nature of fallacies of the senses — n. 5084, 5094, 6400, 6948: to which may be added that there are fallacies of the senses in natural things, in civil, in moral, and in spiritual, and many in each; but I wish here to enumerate some of the fallacies in spiritual things. One who thinks from the fallacies of the senses cannot understand: — (1) That a man can after death appear as a man, that he can enjoy senses as before, and consequently that so can angels. (2) They think that the soul is only something vital, purely ethereal, of which no idea can be held. (3) That it is the body only which feels, sees, and hears. (4) That man is like the beast, with the difference that a man can speak from his thought. (5) That nature is the all and the first, from which are all things. (6) That a man is disposed and learns to think by means of the influx of interior nature and its order. (7) That there is no spiritual; and, if there is, it is a purer natural. (8) That a man can not enjoy any happiness, if deprived of the enjoyments of the love of glory, of honor, and gain. (9) That conscience is only an ailment of the mind, from bodily weakness or want of success. (10) That the Lord’s Divine love is the love of glory. (11) That there is no Providence, but that all things flow from one’s own prudence and intelligence. (12) That honors and riches are the real blessings that are given by God. Such with other like things are the fallacies of the senses in spiritual things. Hence it may be evident that heavenly things cannot be apprehended by those who are merely natural

and sensual. They are merely natural and sensual in whom the internal spiritual man is closed, and only the natural open.

LOVE IN GENERAL.

54. The very life of man is his love, and such as his love is, such is his life, and indeed such is the whole man. But it is the ruling or reigning love which makes the man. This love has many loves subordinate to it, which are derivations from it. These appear under various aspects, but still they are every one within the ruling love, and make one kingdom with it. The ruling love is as their king and head. It directs them, and through them as mediate ends it looks to and intends its own end, which is both the primary and the last of all; and this it does both directly and indirectly. That which is of the ruling love is what is loved above all things.

55. What a man loves above all things is continually present in his thought, and also in his will, and makes his veriest life. For example: he who loves wealth above all things, whether it be money or possessions, is continually revolving in his mind how he may procure it to himself, rejoices inmost when he acquires it, grieves inmost when he loses it, for his heart is in it. He who loves himself is mindful of himself in everything, thinks of himself, speaks of himself, acts for the sake of himself; for his life is the life of self.

56. That which a man loves above all things, he has for his end. He has regard to it in all things and in everything. It is in his will like a river's unseen current, which draws him along and carries him away, even when he is doing something else; for it is this that animates him. Such is that which one man searches out in another and also sees, and according to it either leads him or acts with him.

57. A man is altogether such as is the ruling [love] of his life. By this he is distinguished from others. According to this becomes his heaven if he is good, and his hell if he is evil.

It is his will itself, his proprium, and his nature; for it is the very *esse* of his life. This cannot be changed after death, for it is the man himself.

58. From his ruling love, and according to it, every one has all his enjoyment, satisfaction, and happiness: for a man calls that which he loves enjoyment, because he feels it; but that which he thinks of and does not love, he may also call enjoyment, but it is not his life's enjoyment. The enjoyment of a man's love, is what to him is good; and that which is not enjoyed is what to him is evil.

59. There are two loves from which all things good and true exist, as from their very sources; and there are two loves from which all things evil and false exist. The two loves from which all goods and truths exist, are love to the Lord and love toward the neighbor; and the two loves from which all evils and falsities exist, are the love of self and the love of the world. These two loves are altogether opposite to the other two.

60. The two loves from which are all goods and truths, which as above said are love to the Lord and love toward the neighbor, make heaven in a man, and they therefore reign in heaven; and because they make heaven in a man, they also make the church in him. The two loves from which are all evils and falsities, which as above said, are the love of self and the love of the world, make hell in a man; and they therefore reign in hell.

61. The two loves from which are all goods and truths, which as has been said, are the loves of heaven, open and form the internal spiritual man, because they reside in it; but the two loves from which are all evils and falsities, when they rule, close and destroy the internal spiritual man, and cause man to be natural and sensual, according to the measure and nature of their dominion.

FROM THE HEAVENLY ARCANA.

62. Love is the *esse* of man's life — n. 5002. Man, spirit, and angel, are altogether as their love is — n. 6872, 10177, 10284. Man has for an end that which he loves — n. 3796. What a man loves and has for an end, reigns universally with him; that is, in all things and each — n. 3796, 5130, 5949. Love is spiritual heat, and the very vital principle of man — n. 1589, 2146, 3338, 4906, 7081-7086, 9954, 10740. All interior things in man, which are of his understanding and will, are disposed into form according to his ruling love — n. 2023, 3189, 6690. Love is spiritual conjunction — n. 1594, 2057, 3939, 4018, 5807, 6195, 6196, 7081-7086, 7501, 10130; and in the same numbers that hence all in the spiritual world are consociated according to their loves. Affection is the continuous extension of love — n. 3938. All enjoyment, pleasure, satisfaction, happiness, and joy of heart, are of love; and their quality is according to the quality of the love — n. 994, 995, 2204. There are as many genera and species of enjoyments and pleasure as there are of affections of love — n. 994, 995, 2204. The enjoyment of the love is the more vile as it is more external — n. 996. Man has life after death of a quality such as his love is — n. 2363.

63. More concerning love and its essence and quality may be known from what was said above and collated concerning good and truth, concerning the will and the understanding; and also concerning the internal and the external man; because all things which are of love have reference to goods and to evils, and likewise all things that are of the will itself; and because the two loves of heaven open and form the internal spiritual man, but the two loves of hell close and destroy it. Hence applications can be made and conclusions drawn as to the quality of love in general and in particular.

64. Loves have also been treated of in the work on "Heaven and Hell," where it is shown that the Lord's Divine in the heavens is love to Him and love toward the neighbor (n. 13-19); that all who are in the hells, are in evils and thence in falsities from the loves of self and of the world — n. 551-565; that the enjoyments of every love are changed in the other life into such as correspond with them — n. 485-490; and that spiritual heat in its essence is love — n. 133-140.

THE LOVES OF SELF AND OF THE WORLD.

65. The love of self is to will well to self alone, and not to others except for the sake of self — not even to the church, to one's country, to any human society, or to a fellow-citizen, and to do good to them only for the sake of one's own reputation, honor, and glory. For unless the man sees this in the goods which he does to them, he says in his heart, What matters it? why should I do this? and what do I get from it? and so lets it pass. From which it is manifest that he who is in the love of self does not love the church, nor his country, nor society, nor a fellow-citizen, nor any good, but only himself.

66. A man is in the love of self when in the things which he thinks and does, he does not regard his neighbor, and thus not the public, and still less the Lord, but only himself and his own; consequently, when he does everything for the sake of himself and his own, and when if anything is done for the sake of the public and his neighbor, it is only for the appearance.

67. It is said, for the sake of himself and his own ; for he who loves himself, loves also his own, who are in particular his children and grandchildren, and in general all who make one with him, and whom he calls his own. To love all these is likewise to love himself, for he regards them as in himself, and himself in them. Among those whom he calls his own are also all who praise, honor, and pay court to him.

68. The man is in the love of self who despises his neighbor in comparison with himself, who holds him as an enemy if he does not favor him, and if he does not pay him reverence and devotion. Still more in the love of self is he who for such reason hates his neighbor, and persecutes him; and more still he who for those reasons burns with revenge against him, and desires his ruin. Such persons at length come to delight in cruelty.

69. What the nature of the love of self is, may be evident

from a comparison with heavenly love. Heavenly love is to love uses for the sake of uses, or goods for the sake of goods, which the man performs to the church, to his country, to human society, and to a fellow-citizen. But he who loves them for the sake of himself, loves them no otherwise than as his servants, because they are of service to him. It follows from this that he who is in the love of self wishes to have the church, his country, human societies, and his fellow-citizens serve him, and not he them. He puts himself above them, and them below himself.

70. Moreover, as far as one is in heavenly love, which is to love uses and goods, and to be affected with enjoyment of heart when he performs them, so far he is led by the Lord, because that love is what He is in, and what is from Him. But as far as any one is in the love of self, so far he is led by himself; and so far as he is led by himself, he is led by his proprium; and man's proprium is nothing but evil; for evil is his hereditary tendency, which is to love himself above God, and the world above heaven.

71. The love of self is also such that as far as loose rein is given it, that is, as far as external bonds are removed, which are fear of the law and its penalties and fear for the loss of reputation, honor, gain, office, and life, so far he rushes on, until he not only wishes to rule supremely over the whole world, but even over heaven, and over the Divine Itself. To him there is in no wise any bound or end. This lurks in every one who is in the love of self, though it be not manifest before the world, where such reins and bonds hold him back; and every such man where met by impossibility, waits there until it becomes possible. From these various causes one who is in such love does not know that such insane and unbounded desire lies hidden within him. That it is nevertheless so, every one can see in potentates and kings, for whom there are not such checks, bonds, and impossibilities, and who rush on and subjugate provinces and kingdoms as far as success attends them, and aspire to power and

glory without limit; and still more in those who extend their sway into heaven, and transfer all the Divine power of the Lord to themselves, continually desiring more.

72. There are two kinds of dominion, one that of love toward the neighbor, the other that of the love of self. These two kinds of dominion are in their essence altogether opposite to each other. He who rules from love toward the neighbor, wishes good to all, and loves nothing more than to perform uses, thus to be of service to others. To serve others is to do good to them from wishing well to them, and to perform uses. This is his love, and this is the enjoyment of his heart. He too as far as he is elevated to dignities, is likewise glad; not however for the sake of the dignities, but for the sake of the uses which he is then able to perform in larger abundance and in a greater degree. Such is dominion in the heavens. But he who rules from the love of self wishes good to no one, but only to himself and his own. The uses which he performs are for the sake of his own honor and glory, which to him are the only uses. Serving others is to him for the purpose of being served, of being honored, and of ruling. He courts dignities, not for the sake of the goods he may perform, but to be in eminence and glory, and thence in his heart's enjoyment.

73. The love of dominion also remains with every one after his life in the world, but to those who have ruled from love toward the neighbor, rule is also intrusted in the heavens. Yet not they, but the uses and the goods which they love then rule; and when uses and goods rule, the Lord rules. They on the other hand who have ruled in the world from the love of self, after their life in the world are in hell, and are in vile slavery there.

74. From these statements it is now known who are in the love of self. But it matters not how they appear in outward form, whether elated or humble; for such things are in the inner man; and by most the inner man is concealed, and the outer is schooled to feign the things which belong to love for

the public and the neighbor, and thus things contrary to it-self; and this also for the sake of self. For they know that loving the public and the neighbor affects all interiorly, and that they themselves are loved and esteemed accordingly. All are so affected because heaven flows into that love.

75. The evils which those have who are in the love of self are in general contempt for others, envy, enmity against those who do not favor them, hostility therefrom, hatreds of various kinds, revenge, cunning, deceit, unmercifulness, and cruelty. And where there are such evils, there is also contempt for the Divine, and for Divine things which are the truths and goods of the church. If they honor these, it is only with the mouth and not with the heart. And because such evils arise therefrom, there are also similar falsities, for from evils come falsities.

76. But the love of the world is to wish to divert to one's self the wealth of others by every art, and to place the heart in riches, and to suffer the world to draw one back and to lead him away from spiritual love, which is love toward the neighbor, and thus away from heaven. In the love of the world are those who desire to draw away the goods of others to themselves by various arts, especially those who do it by cunning and deceit, making no account of the neighbor's good. They who are in this love covet the goods of others; and as far as they do not fear the laws, and the loss of reputation for their avarice, they dispossess them, and indeed rob them.

77. But the love of the world is not opposite to heavenly love to such a degree as the love of self is, since so great evils are not hid away in it. That love is manifold. There is the love of wealth, that one may be exalted to honors; there is the love of honors and dignities that one may gain wealth; there is the love of wealth for the sake of the various ways of using it with which one is delighted in the world; there is the love of wealth for the mere sake of wealth, such love as have the avaricious; and so on. The end for the sake of which

wealth is sought, is called its use; and the end or use is that from which the love derives its quality. For the love is such as the end is which it has in view: all other things serve it as means.

78. In a word, the love of self and the love of the world are altogether opposite to love to the Lord and love toward the neighbor. Wherefore the love of self and the love of the world are infernal loves, reigning also in hell, and likewise making hell in man. But love to the Lord and love toward the neighbor are heavenly loves; they reign also in heaven, and likewise make heaven in man.

79. From what has now been said, it may be seen that in these two loves and from them are all evils. For the evils which have been enumerated above (n. 75), are general evils: the rest which have not been enumerated, because they are particular, are derived and flow forth from them. It may be evident from this, that because man is born into those two loves, he is born into evils of every kind.

80. In order that man may know evils, he must know their origins; and unless he knows evils, he cannot know goods, and thus cannot know what he is. Hence it is that these two origins of evils are here described.

FROM THE HEAVENLY ARCANA.

81. *The loves of self and of the world.* As love to the Lord and love toward the neighbor or charity make heaven, so the love of self and the love of the world where they reign make hell; wherefore these loves are opposites — n. 2041, 3610, 4225, 4776, 6210, 7366, 7369, 7489, 7490, 8232, 8678, 10455, 10741–10743, 10745. From the love of self and the world are all evils — n. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7488, 7489, 8318, 9335, 9348, 10038, 10742. From the love of self and the world are contempt of others, enmity, hatred, revenge, cruelty, and deceit; thus every evil and every wickedness — n. 6667, 7372–7374, 9348, 10038, 10742. These loves rush on, so far as the reins are given them, the love of self even toward God's throne — n. 7375, 8678. The

love of self and the love of the world are destructive of human society and of heavenly order — n. 2045, 2057. Because of these loves, the human race instituted governments and submitted themselves to authority, that they might be in safety — n. 7364, 10160, 10814. Where these loves reign, the good of love and the good of faith are either rejected, or suffocated, or perverted — n. 2041, 7491, 7492, 7643, 8487, 10455, 10743. In these loves there is not life, but spiritual death — n. 7494, 10731, 10741. The quality of these loves described — n. 1505, 2219, 2363, 2364, 2444, 4221, 4227, 4948, 4949, 5721, 7366-7377, 8678. All cupidity and lust is of the love of self and the world — n. 1668, 8910.

The loves of self and of the world are serviceable as means, and in no wise as the end — n. 7377, 7819, 7820. While a man is being reformed, those loves are inverted to serve as means and not as the end, and so to be as the soles of the feet and not as the head — n. 8995, 9210. With those who are in the loves of self and of the world, there is not the internal, but the external without the internal; because the internal is closed toward heaven, and the external is open toward the world — n. 10396, 10400, 10409, 10411, 10422, 10429.

They who are in the loves of self and of the world do not know what charity is, what conscience is, and what the life of heaven is — n. 7490. So far as a man is in the love of self and of the world, he does not receive the good and truth of faith which continually flow in with man from the Lord — n. 7491. With those who are in the loves of self and the world there are external restraints, but no internal restraints; wherefore on the removal of the external they rush into every wickedness — n. 10744-10746. In the spiritual world all turn themselves according to the loves; they who are in love to the Lord and in love toward the neighbor turn to the Lord, while they who are in the love of self and in the love of the world turn back from the Lord — n. 10130, 10189, 10420, 10742. The quality of the worship in which there is the love of self — n. 1304, 1306-1308, 1321, 1322. The Lord rules the world by means of the evil, in leading them by their own loves, that have relation to the love of self and the love of the world — n. 6481, 6495. The evil as well as the good can discharge their functions and perform uses and goods, because they regard honors and gain as rewards, for the sake of which they likewise perform them in outward form — n. 6481, 6495.

That all who are in the hells are in evils and thence in falsities from the loves of self and the world, may be seen in the work on "Heaven and Hell"—n. 551-565.

82. *Of man's proprium* (n. 70); *that it is the love of self and the world.* Man's proprium is nothing but dense evil — n. 210, 215, 731, 874-876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731. Man's proprium is what belongs to the will — n. 4328. Man's proprium is loving himself before God, and the world before heaven, and regarding the neighbor as of no account in comparison with himself; thus it is the love of self and the world — n. 694, 731, 4317, 5660. From man's proprium springs not only every evil but also every falsity, and this falsity is the falsity of evil — n. 1047, 10283, 10284, 10286. Man's proprium is hell in him — n. 694, 8480. Therefore one who is being led by his proprium cannot be saved — n. 10731. The good which man does from proprium is not good, but in itself evil, because done for the sake of self and the world — n. 8478.

The proprium of man must be separated that the Lord may be present — n. 1023, 1044; and it is actually being separated when man is being reformed — n. 9334-9336, 9452-9454, 9938. This is done by the Lord alone — n. 9445. By regeneration man receives a heavenly proprium — n. 1937, 1947, 2881, 2883, 2891. This appears to man as his proprium; yet it is not his, but the Lord's with him — n. 8497. They who are in this proprium are in freedom itself, for it is freedom to be led by the Lord and by His proprium — n. 892, 905, 2872, 2886, 2890, 2892, 4006, 9586, 9587, 9589-9591. All freedom is from proprium, and its quality is according to the proprium — n. 2880. The quality of the heavenly proprium — n. 164, 5660, 8480. How the heavenly proprium is implanted — n. 1712, 1937, 1947.

83. *Of man's hereditary nature* (n. 70 and 79), *that it is the love of self and the world.* Men, however many, are born into evils of every kind, even so that what is their own is nothing but evil — n. 210, 215, 731, 874-876, 987, 1047, 2307, 2308, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731. Therefore man must be born again, that is, regenerated, in order to receive a new life from the Lord — n. 3701.

Hereditary evils are derived from parents and ancestors in a long series back, they grow and are accumulated; and they are not, as is believed, from the first man because of his eating of the

tree of knowledge — n. 313, 494, 2910, 3469, 3701, 4317, 8550. Therefore hereditary evils are at this day more malignant than formerly — n. 2122. Infants who die infants and are brought up in heaven, from their hereditary nature are nothing but evils — n. 2307, 2308, 4563. From this they are of various disposition and inclination — n. 2300. With every one there are interior evils from the father, and there are exterior evils from the mother — n. 1815, 3701.

To his hereditary evils man superadds new evils of himself, which are called actual evils — n. 8551. In the other life no one suffers punishment for hereditary evils, but for actual evils, which return — n. 966, 2308. The more malignant hells are kept separate, that they may not operate into the hereditary evils with men and spirits — n. 1667, 8806.

Hereditary evils are the evils of the love of self and the world, which consist in a man's loving himself before God, and the world before heaven, and making the neighbor of no account — n. 694, 4317, 5660. And because those evils are contrary to the goods of heaven and contrary to Divine order, man cannot but be born into mere ignorance — n. 1050, 1902, 1992, 3175. Natural good is connate with some, but still it is not good, because prone to all evils and falsities; and this good is not accepted in heaven unless it be made spiritual good — n. 2463, 2464, 2468, 3304, 3408, 3469, 3470, 3508, 3518, 7761.

LOVE TOWARD THE NEIGHBOR, OR CHARITY.

84. It must first be told what the neighbor is, since it is the neighbor who is to be loved, and toward whom charity is to be exercised; for unless it be known what the neighbor is, charity may be exercised in like manner without distinction equally toward the evil and the good. Thereby charity becomes not charity, for the evil from benefits received do evil to the neighbor, while the good do good.

85. It is the common opinion at this day that every man is equally the neighbor, and that good is to be done to every one who stands in need of help. But it concerns Christian

prudence to search out well what a man's life is, and to exercise charity accordingly. The man of the internal church does this with discrimination, and thus intelligently; but the man of the external church does it without discrimination, because he is not able thus to note distinctions.

86. The distinctions of the neighbor which the man of the church ought by all means to know, are according to the good which there is in each one; and as all good proceeds from the Lord, therefore in the highest sense and in super-eminent degree the Lord is the Neighbor, from Whom is the origin of neighbor. It follows from this that as much as any one has of the Lord in himself, so far he is the neighbor; and as no one receives the Lord, that is, good which is from Him, in the same manner as another, one is therefore not the neighbor in the same manner as another. For all who are in the heavens and all who are good on the earth differ in good. There is in no case found in two persons good which is altogether one and the same. It must be various in order that each good may subsist by itself. But all these varieties of good, and thus all the distinctions of neighbor, which are in accordance with the reception of the Lord, that is, in accordance with the reception of good from Him, no man, not even an angel, can ever know, save in general, and thus the genera and their species. Nor does the Lord require anything more from the man of the church than to live according to what he knows.

87. As the good in each one is different from that of another, it hence follows that the quality of the good determines in what degree and in what respect any one is the neighbor. That this is so, is plain from the Lord's parable concerning him who fell among the robbers, whom lying half dead the priest passed by, and also the Levite; but the Samaritan, after he had bound up his wounds and poured in oil and wine, lifted him upon his own beast and brought him to an inn, and gave orders that care should be taken of him. Because this Samaritan exercised the good of charity,

he is called the neighbor (Luke x. 29-37). From this it may be known that they who are in good are the neighbor. The oil and the wine which the Samaritan poured into his wounds also signify good and its truth.

88. From what has been said it is now plain that in the universal sense good is the neighbor, because a man is the neighbor according to the quality of the good which is in him from the Lord. And because good is the neighbor, so is love; for all good is of love; and thus every man is the neighbor according to the quality of the love which is in him from the Lord.

89. That love is what causes one to be the neighbor, and that every one is the neighbor according to the quality of his love, is plainly manifest from those who are in the love of self. They recognize as neighbor those who love them the most; that is, so far as they are their own. These they embrace, they kiss, they do good to them and call them brethren. Indeed, because these are evil they call them their neighbor above others. Others they hold as their neighbor in proportion as these love them, and thus according to the measure and quality of their love. Such persons derive the origin of neighbor from themselves, for the reason that their love makes and determines it. But they who do not love themselves above others — as is the case with all who are of the Lord's kingdom — will derive the origin of the neighbor from Him Whom they ought to love above all things, thus from the Lord; and they will hold each one as their neighbor according to the quality of his love to the Lord and from Him. From these things it is clear from whence the origin of the neighbor is to be derived by the man of the church; and that every one is neighbor according to the good which he has from the Lord; and thus that good itself is the neighbor.

90. That it is so the Lord also teaches in Matthew, for He said to those who were in good, that they gave Him to eat, that they gave Him to drink, gathered Him in, clothed

Him, visited Him, and came to Him in prison: and then that so far as they did it to one of the least of His brethren, they did it to Him (xxv. 34-42). In these six kinds of good, when understood in the spiritual sense, all the kinds of neighbor are comprehended. From this also it is plain that when good is loved, the Lord is loved; for the Lord is He from Whom good is, Who is in good, and Who is good itself.

91. But not only is man in the singular the neighbor, but also man collectively; for a society, smaller or larger, is the neighbor, and so is one's country, the church, the Lord's kingdom, and above all the Lord Himself. These are the neighbor to whom good is to be done from love. These are also ascending degrees of neighbor, for a society of many is neighbor in a higher degree than an individual man; in a still higher degree is one's country, in a degree still higher is the church, in a degree higher still is the Lord's kingdom, but in the highest degree is the Lord. These ascending degrees are like the steps of a ladder, at the top of which is the Lord.

92. A society is the neighbor more than an individual because it consists of many. Toward it charity is to be exercised in a similar manner as toward an individual man, namely, according to the quality of the good that is in it; and thus in a manner altogether different toward a society of the upright from that toward a society of those not upright. A society is loved when its good is consulted from the love of good.

93. One's country is the neighbor more than a society, because it is like a parent; for in it the man was born, it feeds him, and protects him from injuries. Good is to be done to one's country from love according to its necessities, which chiefly have regard to its sustenance, and to the civil life and the spiritual life of those who are there. He who loves his country, and does good to it from wishing well to it, in the other life loves the Lord's kingdom; and he who loves the Lord's kingdom loves the Lord, because the Lord is the all in all of His kingdom.

94. The church is the neighbor more than one's country; for he who takes care for the church takes care for the souls and the eternal life of those who are in his country. Wherefore he who takes care for the church from love, loves his neighbor in a higher degree; since he desires and wishes for others heaven and happiness of life to eternity.

95. The Lord's kingdom is the neighbor in a still higher degree; for the Lord's kingdom consists of all who are in good; not only those who are on the earth, but those who are in the heavens. Thus the Lord's kingdom is good with all its quality in the aggregate. When this is loved, all who are in good are individually loved.

96. These are the degrees of the neighbor, and according to these degrees does love ascend with those who are in love toward the neighbor. But these degrees are degrees in successive order, in which the prior or higher is to be regarded in preference to the posterior or lower; and as the Lord is in the highest, and He is to be regarded in each of the degrees as the end to be looked to, so He is to be loved above all persons and above all things. From these things it may now be evident how love to the Lord conjoins itself with love toward the neighbor.

97. It is in common speech that every one is neighbor to himself, that is, that every one should take care for himself first; but the doctrine of charity teaches how this is to be understood. Every one should look out for himself so as to have the necessities of life, namely, sustenance, clothing, habitation, and the many more things which are of necessity required in the civil life in which he is; and this not only for himself, but also for those dependent on him; and not only for the present time, but also for the time to come. For unless one procures for himself the necessities of life, he cannot be in a state to exercise charity; since he is in want of all things.

98. But how every one ought to be neighbor to himself may be evident from this comparison. Every one ought to

provide food and clothing for his body. This must be the first thing, but to the end that he may have a sound mind in a sound body. And every one ought to provide food for his mind, namely, such things as are of intelligence and wisdom, to the end that it may be in a state to serve his fellow-citizen, human society, his country, and the church, thus the Lord. He who does this, provides well for himself to eternity. From this it is plain that the first question is, where the end is for the sake of which we live, for to that do all things look. It is as with one who is building a house. He must first lay the foundation. But the foundation is to be for the house, and the house for habitation. He who believes that he is neighbor to himself in the first place, is like him who regards the foundation as the end, and not the house and dwelling in it; whereas the dwelling is itself both the first and the last end, and the house with the foundation is only the means to the end.

99. The end makes clear how every one must be neighbor to himself, and must provide first for himself. If his end is to become rich above others only for the sake of riches, or for the sake of pleasure, or for the sake of eminence, and the like, his end is evil, and he does not love his neighbor, but himself. But if his end is to procure to himself wealth, in order to be in a position to seek the good of his fellow-citizen, human society, his country, and the church, and likewise to procure offices to himself for the same end, he loves his neighbor. The end itself for the sake of which he acts, makes the man, for his end is his love; because every one has for both his first and his last end that which he loves above all things.

Thus much has been said respecting the neighbor; and now love toward him, or charity, will be taken up.

100. It is believed by many that love toward the neighbor is to give to the poor, to bring help to the needy, and to do good to every one; but charity is to act prudently, and for the end that good may result. He who brings help to any poor or needy person who is an evil doer, through him does evil to

the neighbor; for by the help which he brings, he confirms him in his evil, and supplies him with the means of doing evil to others. It is different with him who brings aid to the good.

101. But charity extends far more widely than to the poor and the needy, for charity is to do right in every work, and one's duty in every office. If a judge does justice for the sake of justice, he exercises charity; if he punishes the guilty and acquits the innocent, he exercises charity; for thus he seeks the good of his fellow-citizen, and the good of his country. A priest, who teaches truth and leads to good for the sake of truth and good, exercises charity; but one who does such things for the sake of himself and the world, does not exercise charity, because he does not love the neighbor but himself.

102. It is the same with all other persons, whether in any office, or not—as with children toward their parents, and with parents toward their children, with servants toward their masters and with masters toward their servants, with subjects toward their king and with a king toward his subjects. Whoever of these does his duty from duty and justice from justice, exercises charity.

103. These things belong to love toward the neighbor or charity, because, as was said above, every person is a neighbor, but diversely. A society, smaller or larger, is more the neighbor than an individual; one's country is still more the neighbor, the Lord's kingdom more still; and the Lord above all. And in the universal sense good which proceeds from the Lord is the neighbor; consequently also sincerity and justice are. Therefore he who does any good whatever for the sake of good, and he who acts sincerely and justly for the sake of sincerity and justice, loves his neighbor, and exercises charity; for he does so from the love of what is good, sincere, and just, and hence from the love of those in whom goodness, sincerity, and justice are.

104. Charity is therefore an internal affection, from which

one wills to do good, and this without recompense. To do it is the enjoyment of his life. With those who do good from an internal affection, charity is in everything which they think and speak and which they will and do. It may be said that a man or an angel, as to his interiors, is charity when to him good is his neighbor. So widely does charity extend itself.

105. They who have the love of self and the love of the world for their end, can by no means be in charity. They do not even know what charity is; and they do not at all comprehend that to will and do good to the neighbor without the end of reward, is heaven in a man; and that there is within that affection as great happiness as that of the angels of heaven, which is ineffable. For they believe that if they are deprived of the joy that comes from the glory of honors and wealth, there is no longer any joy; whereas heavenly joy, which is infinitely transcendent, then first begins.

FROM THE HEAVENLY ARCANA.

106. Heaven is distinguished into two kingdoms, one of which is called the celestial kingdom, the other the spiritual kingdom. The love in the celestial kingdom is love to the Lord, and is called celestial love; and the love in the spiritual kingdom is love toward the neighbor, or charity, and is called spiritual love — n. 3325, 3653, 7257, 9002, 9835, 9961. That heaven is distinguished into those two kingdoms may be seen in the work on "Heaven and Hell"—n. 20-28; and that the Divine of the Lord in the heavens is love to Him and charity toward the neighbor — n. 13-19.

It is not known what good is and what truth is, unless it be known what love to the Lord and love toward the neighbor are; for all good is of love, and all truth is of good — n. 7255, 7366. To know truths, to will truths, and to be affected by truths, for the truths' sake, that is, because they are truths, is charity — n. 3876, 3877. Charity consists in internal affection for doing the truth, and not in external affection without the internal — n. 2429, 2442, 3776, 4899, 4936, 8033. So charity consists in performing uses for the sake of the uses — n. 7038, 8253. Charity is man's spiri-

tual life — n. 7081. The whole Word is doctrine of love and charity — n. 6632, 7262. At this day it is not known what charity is — n. 2417, 3398, 4776, 6632. Nevertheless a man may know from the light of his reason that love and charity make the man — n. 3957, 6273. Also that good and truth are in concord, and that the one is the other's; so too with love and faith — n. 7627.

The Lord is the neighbor in the highest sense, because He is to be loved above all things; hence all is the neighbor which is from Him, in which He is; thus good and truth — n. 2425, 3419, 6706, 6819, 6823, 8124. The distinction of neighbor is according to the quality of the good, thus according to the Lord's presence — n. 6707-6710. Every man and every society, also one's country and the church, and in a universal sense the Lord's kingdom, are the neighbor; and doing good to them from the love of good, and in accordance with their state, is loving the neighbor; thus the neighbor is their good, which is to be regarded — n. 6818-6824, 8123. Civil good which is justice and moral good which is the good of the life in society and is called sincerity, are also the neighbor — n. 2915, 4730, 8120-8122. To love a neighbor is not to love the person, but to love that in him from which he is neighbor, thus good and truth — n. 5028, 10336. They who love the person, and not that which is in him from which he is, love evil as well as good — n. 3820; and they do good to the evil as well as the good, when nevertheless doing good to the evil is doing evil to the good, which is not loving the neighbor — n. 3820, 6703, 8120. The judge who punishes the evil that they may amend their ways, and that the good may not be contaminated by them, loves the neighbor — n. 3820, 8120, 8121.

To love the neighbor is to do what is good, just, and right, in every work and every employment — n. 8120, 8121, 8122. Therefore charity toward the neighbor extends to all things and each which man thinks, wills, and does — n. 8124. To do good and truth is to love the neighbor — n. 10310, 10336. They who do this, love the Lord, Who in the highest sense is the neighbor — n. 9210. The life of charity is a life according to the Lord's commandments, and to live according to the Divine truths is to love the Lord — n. 10143, 10153, 10310, 10578, 10645.

Genuine charity is not for the sake of merit — n. 2027, 2343, 2400, 3887, 6388-6393; because it is from internal affection, thus

from the enjoyment of the life of doing good — n. 2373, 2400, 3887, 6388-6393. They who separate faith from charity, in the other life claim merit for their faith and the good works which they have done in external form — n. 2373. They who are in evils from the love of self or of the world, do not know what it is to do good without reward, and thus what charity that does not claim merit is — n. 8037.

The doctrine of the Ancient Church was the doctrine of life, which is the doctrine of charity — n. 2385, 2417, 3419, 3420, 4844, 6628. Thence they had intelligence and wisdom — n. 2417, 6629, 7259-7262. Intelligence and wisdom increase immensely in the other life with those who have lived the life of charity in the world — n. 1941, 5859. The Lord flows in with Divine truth into charity, because He flows into man's very life — n. 2063. The man in whom charity and faith are conjoined, is as a garden; but the man in whom they are not conjoined, is as a desert — n. 7626. Man recedes from wisdom so far as he recedes from charity; and they who are not in charity are in ignorance of Divine truths, however they may believe themselves to be wise — n. 2417, 2435. Angelic life consists in performing the goods of charity, which are uses — n. 454. The spiritual angels, who are they who are in the good of charity, are forms of charity — n. 553, 3804, 4735.

All spiritual truths regard charity as their beginning and end — n. 4353. The doctrinals of the church effect nothing, unless they regard charity as the end — n. 2049, 2116.

The Lord's presence with men and angels, is according to the state of their love and charity — n. 549, 904. Charity is the image of God — n. 1013. Within charity there is love to the Lord, and thus the Lord, though man does not know it — n. 2227, 5066, 5067. They who live the life of charity are accepted citizens, in the world as well as in heaven — n. 1121. The good of charity must not be violated — n. 2359.

They who are not in charity cannot acknowledge and worship the Lord, unless from hypocrisy — n. 2132, 4424, 9833. Forms of hatred and of charity cannot be together — n. 1860.

107. To these are to be added some things concerning the doctrine of love to the Lord; also concerning the doctrine of charity, such as this was with the ancients with whom the church was; that it may be known of what quality this doctrine formerly was, which at this day is not — also from the "Heavenly Arcana" — n. 7257-

7263. The good which is of love to the Lord is called celestial good, and the good which is of love toward the neighbor or of charity is called spiritual good. The angels who are in the inmost or third heaven are in the good of love to the Lord, hence are called celestial angels. But the angels who are in the middle or second heaven are in the good of love toward the neighbor, and are hence called spiritual angels.

The doctrine of celestial good, which is of love to the Lord, is most comprehensive and at the same time most hidden; for it is the doctrine of angels of the inmost or third heaven, which is such that if it were given from their lips, scarcely the thousandth part would be understood; the things which it contains are also ineffable. This doctrine is contained in the inmost sense of the Word; but the doctrine of spiritual love in the internal sense.

The doctrine of spiritual good, which is of love toward the neighbor, is also broad and hidden; but far less than the doctrine of celestial good, which is of love to the Lord. That the doctrine of love toward the neighbor, or of charity, is broad, may be evident from this, that it reaches to all things and each that man thinks and wills, and thus to all things that he says and does; also from this, that charity is not the same in one as in another, nor is one the neighbor like another.

Because the doctrine of charity was so broad, therefore the ancients, with whom the doctrine of charity was the very doctrine of the church, distinguished charity toward the neighbor into several classes, which they also subdivided; and they gave names to the several classes, and taught how charity was to be exercised toward those in one class, and how toward those in another; and thus they reduced into order the doctrine of charity and its practices, so that they might come distinctly to the understanding.

The names they gave to those toward whom they were to exercise charity were several; some they called blind, some lame, some maimed, some poor, also miserable and afflicted, some orphans, some widows: but in general they called them the hungry to whom they were to give to eat, the thirsty to whom they were to give to drink, sojourners whom they were to gather in, the naked whom they were to clothe, the sick whom they were to visit, and the bound in prison to whom they were to draw near.

Who they were whom they meant by these several classes, has been made known already in the "Heavenly Arcana," as, whom

they meant by the blind — n. 2383, 6990; by the lame — n. 4302; the poor — n. 2129, 4459, 4958, 9209, 9253, 10227; the miserable — n. 2129; the afflicted — n. 6663, 6851, 9196; the orphans — n. 4844, 9198-9200; and widows — n. 4844, 9198, 9200; the hungry — n. 4958, 10227; the thirsty — n. 4958, 8568; the sojourners — n. 4444, 7908, 8007, 8013, 9196, 9200; the naked — n. 1073, 5433, 9960; the sick — n. 4958, 6221, 8364, 9031; the bound in prison — n. 5037, 5038, 5086, 5096. It may be seen — n. 4954-4959 — that the whole doctrine of charity is comprehended in the offices toward those who are called by the Lord the hungry, the thirsty, strangers, the naked, the sick, and the bound in prison (Matt. xxv. 34-36, and the verses following).

These names were given from heaven to the ancients who were of the church, and by those who were so named they understood those who were such spiritually. Their doctrine of charity not only taught who these were, but also what kind of charity there should be toward each one. From this it is that the same names are in the Word, and that they signify those who are such in a spiritual sense. In itself the Word is nothing but the doctrine of love to the Lord and of charity toward the neighbor, as also the Lord teaches: *Thou shalt love the Lord thy God from thy whole heart, in thy whole soul, and in thy whole mind; this is the first and great commandment: the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang the Law and the Prophets* (Matt. xxii. 37-40). The Law and the Prophets are the whole Word — n. 2606, 3382, 6752, 7463.

The same names are in the Word, in order that the Word which in itself is spiritual might in its ultimate be natural; and because those who were in external worship would exercise charity toward such as were so named, while those who were in spiritual worship would exercise it toward such as were spiritually meant; thus in order that the simple might understand and do the Word in simplicity, and the wise in wisdom; and also that by means of the externals of charity the simple might be initiated into its internals.

FAITH.

108. No one can know what faith is in its essence unless he knows what charity is, since where there is not charity, there is not faith, inasmuch as charity makes one with faith, as good with truth. For that which a man loves, or that which he holds dear, is to him good; and that which a man believes is to him true. It is plain from this that there is a similar union of charity and faith as there is of good and truth, the nature of which union may be evident from what has been said before respecting good and truth.

109. The union of charity and faith is also such as that of the will and the understanding in man; for these two faculties are what receive good and truth, the will receiving good, and the understanding truth. So, too, these two faculties receive charity and faith, since good is of charity, and truth is of faith. Every one knows that charity and faith are with man and in him; and as they are with him and in him, they are no where else than in his will and understanding; for all of man's life is in these, and is from them. Man also has memory, but this is only an entrance hall, where are gathered the things that are to enter into the understanding and the will. From this it is plain that there is a similar union of charity and faith as there is of the will and the understanding. Of what kind this union is, may be evident from what has been said before on the will and the understanding.

110. Charity conjoins itself with faith in a man when the man wills that which he knows and perceives. To will is of charity; to know and perceive is of faith. Faith enters the man, and becomes his, when he wills and loves that which he knows and perceives. Until then it is without him.

11. Faith does not become faith in a man unless it becomes spiritual, and it does not become spiritual unless it becomes of his love; and it becomes of his love when the man loves to live truth and good, that is, to live according to the things which are prescribed in the Word.

112. Faith is affection for truth from willing truth because it is truth, and to will truth because it is truth is the spiritual itself in man; for it is withdrawn from the natural, which is to will truth not for the sake of truth, but for the sake of one's own glory, reputation, or gain. Truth viewed apart from such things is spiritual, because it is from the Divine. What proceeds from the Divine is spiritual, and this is conjoined to man by love, for love is spiritual conjunction.

113. Man may know, think, and understand much; but the things which do not agree with his love he rejects from himself when left alone to himself and meditating, and therefore rejects them after the life of the body, when in his spirit; for that alone remains in man's spirit which has entered into his love. Other things are looked upon after death as foreign, and as they are not of his love, he casts them out of his house. It is said to be in the man's spirit, because man lives a spirit after death.

114. An idea of the good of charity and the truth of faith may be formed from the light and heat of the sun. When the light which proceeds from the sun is conjoined to the heat, as in the time of spring and summer, all things on the earth then germinate and flower; but when there is not heat in the light, as in the time of winter, all things on the earth are then torpid and as if dying. Spiritual light also is the truth of faith, and spiritual heat is love. From this an idea may be formed respecting the man of the church, what his quality is when faith is conjoined to charity in him, namely, that he is as a garden and a paradise; and what his quality is when faith is not conjoined to charity in him, that he is as a wilderness and a land covered with snow.

115. The confidence or trust which is said to be of faith, and is called the very saving faith, is not spiritual confidence or trust, but natural, when it is that of faith only. Spiritual confidence or trust has its essence and life from the good of love, but not from the truth of faith separate. The confidence

of faith separate is dead, on which account true confidence cannot be given with those who lead an evil life. The confidence also that there is salvation on account of the Lord's merit with the Father, whatever had been the man's life, is not grounded in the truth. All who are in spiritual faith have confidence that they are saved by the Lord; for they believe that the Lord came into the world to give eternal life to those who believe and live according to the precepts which He taught, and that He regenerates them and renders them meet for heaven; and that He does this alone, without the man's help, out of pure mercy.

116. To believe the things which the Word teaches, or those which the doctrine of the church teaches, and not to live according to them, appears as if it were faith, and some also suppose that they are saved by it; but by that alone no one is saved, for it is a persuasive faith, the quality of which will now be told.

117. There is persuasive faith when the Word and the doctrine of the church are believed and loved, not for the sake of the truth by a life according to it, but for the sake of gain, honor, and reputation for learning, as ends. For this reason they who are in that faith do not look to the Lord and to heaven, but to themselves and the world. They who in the world aspire to great things and desire many things are in a stronger persuasion that what the doctrine of the church teaches is true, than are those who do not have those aspirations and desires. The reason is that the doctrine of the church is to them only a means to their ends; and so far as the ends are desired, the means are loved and are also believed. But the reality in itself is this: as far as they are in the fire of the loves of self and the world, and speak, preach, and act from that fire, so far they are in that persuasion, and then they know no otherwise than that it is so. But when they are not in the fire of those loves, they then believe but little, and many nothing at all. From this it is plain that persuasive faith is faith of the mouth and not of the heart, and thus that in itself it is not faith.

118. They who are in persuasive faith do not know from any internal enlightenment whether the things which they teach are true or false, and indeed they do not care, provided they are believed by the people; for they are in no affection for the truth for the sake of truth. For this reason they recede from faith if they are deprived of honor and gains, provided their reputation is not endangered. For persuasive faith is not within, in man, but it stands outside, only in the memory, out of which it is taken when taught. Therefore that faith with its truth after death vanishes away; for there then remains only so much of faith as is within in the man, that is, what is enrooted in good and thus has become of the life.

119. They who are in persuasive faith are meant by these in Matthew: *Many will say to Me in that day, Lord, Lord, did we not prophesy by Thy name, and by Thy name cast out demons, and in Thy name do many mighty works? But I will then profess to them, I have not known you . . . ye workers of iniquity* (vii. 22, 23). Also in Luke: *Then shall ye begin to say, We did eat before Thee, and did drink; and Thou didst teach in our streets. But He will say, I say to you, I know you not whence ye are; depart from Me, all ye workers of iniquity* (xiii. 26, 27). They are also meant by the five foolish virgins who had no oil in their lamps, in Matthew: *At length those virgins came, saying, Lord, Lord, open to us. But He will answer and say, Verily, I say to you, I know you not* (xxv. 11, 12). Oil in the lamps is the good of love in faith.

FROM THE HEAVENLY ARCANA.

120. They who do not know that all things in the universe have reference to truth and good, and to the conjunction of the two, that any thing may be produced, do not know that all things of the church have reference to faith and love, and to the conjunction of the two, that the church may be in man — n. 7752-7762, 9186, 9224. All things in the universe which are according to Divine

order have reference to good and truth, and to the conjunction of the two — n. 2452, 3166, 4390, 4409, 5232, 7256, 10122, 10555. Truths are of faith, and goods are of love — n. 4352, 4997, 7178, 10367. For this reason good and truth have been treated of in this doctrine; and therefore from what has been shown about good and truth, conclusions may be drawn respecting faith and love; and it may be known what they are when they are conjoined, and what when not conjoined, by putting love in the place of good, and faith in the place of truth, and then making the application.

They who do not know that all things and every single thing in man have reference to the understanding and the will, and to the conjunction of the two that man may be man, do not know clearly that all things of the church have reference to faith and love, and to the conjunction of the two that the church may be in man — n. 2231, 7752-7754, 9224, 9995, 10122. Man has two faculties, one which is called the understanding, and another which is called the will — n. 641, 803, 3623, 3539. The understanding is designed for the reception of truths, and thus the things of faith; and the will is designed for the reception of goods, and thus the things of love — n. 9300, 9930, 10064. For this reason the will and the understanding have also been treated of in this doctrine; for from what has been said of them, conclusions may be drawn concerning faith and love; and it may be known what they are when conjoined, and what when not conjoined, by thinking of the love in the will, and of the faith in the understanding.

They who do not know that man has an internal and an external, or an internal and an external man, and that all things of heaven have reference to the internal man, and all things of the world to the external, and that their conjunction is like the conjunction of the spiritual world and the natural world, do not know what spiritual faith and spiritual love are — n. 4292, 5132, 8610. There is an internal and an external man; the internal is the spiritual man and the external is the natural — n. 978, 1015, 4459, 6309, 9701-9709. Faith is spiritual, thus faith is faith, so far as it is in the internal man; and likewise love — n. 1594, 3987, 8443. The truths which are of faith become spiritual so far as they are loved — n. 1594, 3987. This is the reason why the internal and the external man have been treated of; for from what has been said of them, conclusions may be drawn concerning faith and love,

what they are when spiritual, and what when not spiritual; thus how far they are of the church, and how far they are not of the church.

121. Faith separate from love or from charity is as the light of winter, in which all things on earth are torpid, and no harvest fruit, or flower is produced; while faith with love or charity is as the light of spring and summer, in which all things blossom and are produced — n. 2231, 3146, 3412, 3413. The wintry light of faith separate from charity is turned into dense shade when light from heaven flows in; and they who are in that faith then come into a state of blindness and stupidity — n. 3412, 3413. They who separate faith from charity in doctrine and in life, are in darkness, and thus in ignorance of the truth and in falsities, for these are darkness — n. 9186. They cast themselves into falsities and the evils from them — n. 3325, 8094. The errors and falsities into which they cast themselves — n. 4721, 4730, 4776, 4783, 4925, 7779, 8313, 8765, 9224. To them the Word is closed — n. 3773, 4783, 8780. They do not see and attend to all the things which the Lord so often spake concerning love and charity, and concerning their fruits, or goods in act — n. 1017, 3416. Neither do they know what good is, nor therefore what celestial love is and what charity is — n. 2517, 3603, 4136, 9995.

Faith separate from charity is no faith — n. 654, 724, 1162, 1176 2049, 2116, 2343, 2349, 2417, 3419, 3849, 3868, 6348, 7039, 7342, 9783. Such faith perishes in the other life — n. 2228, 5820. When faith alone is assumed as the principal thing, truths are contaminated by the falsity of this principal — n. 2435. Neither do those who hold it suffer themselves to be persuaded, because it is contrary to the principle — n. 2385. The doctrinals of faith alone destroy charity — n. 6353, 8094. They who separate faith from charity were represented by Cain, by Ham, by Reuben, by the first-born of the Egyptians, and by the Philistines — n. 3325, 7097, 7317, 8093. They who make faith alone saving excuse a life of evil; and they who are in a life of evil have no faith because they have not charity — n. 3865, 7766, 7778, 7790, 7950, 8094. They are inwardly in the falsities of their evil, although they do not know this — n. 7790, 7950. Therefore good cannot be conjoined to them — n. 8981, 8983. In the other life they are against good, and against those who are in good — n. 7097, 7127, 7317, 7502, 7545, 8096, 8313. They who are simple in heart and still

are wise know what the good of life is, thus what charity is, but not what faith separate is — n. 4741, 4754.

All things of the church have reference to good and truth, thus to charity and faith — n. 7752-7754. The church is not with man before truths have been implanted in the life, and have thus been made the good of charity — n. 3310. Charity makes the church, and not faith separate from charity — n. 809, 916, 1798, 1799, 1834, 1844. The internal of the church is charity — n. 1799, 7755. Therefore there is not the church where there is not charity — n. 4766, 5826. There would be one church, if all were regarded from charity, though men should differ as to the doctrinals of faith and the rituals of worship — n. 1285, 1316, 1798, 1799, 1834, 1844, 2385, 2982, 3267, 3451. How much good there would be in the church if charity were regarded in the first place, and faith in the second — n. 6269, 6272. Every church begins from charity, but in process of time turns aside to faith and at length to faith alone — n. 1834, 1835, 2231, 4683, 8094. In the last time of a church there is no faith because there is no charity — n. 1843. The worship of the Lord consists in the life of charity — n. 8254, 8256. The quality of the worship is according to the quality of the charity — n. 2190. Men of an external church have the internal if they are in charity — n. 1100, 1102, 1151, 1153. In the ancient churches, the doctrine was the doctrine of life, which is the doctrine of charity, and not the doctrine of faith separate — n. 2385, 2417, 3419, 3420, 4844, 6628, 7259-7262.

The Lord inseminates and implants truth in the good of charity when He regenerates man — n. 2063, 2189, 3310. Otherwise the seed, which is the truth of faith, cannot make root — n. 880. Goods and truths grow afterward according to the quality and the measure of the charity received — n. 1016. The light of the regenerate man is not from faith, but from charity by faith — n. 854. When man is being regenerated truths of faith enter with the enjoyment of affection, because he loves to do them, and they are reproduced with the same affection, because they cohere with it — n. 2484, 2487, 3040, 3066, 3074, 3336, 4018, 5893.

They who live in love to the Lord and in charity toward the neighbor, lose nothing to eternity, for they are conjoined to the Lord; but it is otherwise with those who are in faith separate — n. 7506, 7507. Man remains such as his life of charity is, not such as his faith separate from charity — n. 8256. With those

who have lived in charity all their states of enjoyment return in the other life, and are immensely enlarged — n. 823. Heavenly blessedness flows in from the Lord into charity, because it flows into man's very life, and not into faith without charity — n. 2363. In heaven all are regarded from charity, and none from faith separate — n. 1258, 1394. All in the heavens also are consociated according to their loves — n. 7085. No one is admitted into heaven by thinking, but by willing good — n. 2401, 3459. Unless doing good has been conjoined with willing good, and with thinking good, there is no salvation, neither is there conjunction of man's internal with the external — n. 3987. In the other life, the Lord is received and faith in Him is received by none but those who are in charity — n. 2343.

Good is in the perpetual desire and thence in the endeavor of conjoining itself with truths; so, too, is charity with faith — n. 9206, 9207, 9495. Good of charity recognizes its truth of faith, and truth of faith recognizes its good of charity — n. 2429, 3101, 3102, 3161, 3179, 3180, 4358, 5807, 5835, 9637. Hence is the conjunction of the truth of faith and the good of charity — n. 3834, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7623-7627, 7752-7762, 8530, 9258, 10555. Their conjunction is a semblance of marriage — n. 1904, 2173, 2508. The law of marriage is that two should be one, according to the Word of the Lord — n. 10130, 10168, 10169. So with faith and charity — n. 1094, 2173, 2503. Therefore faith which is faith, as to its essence is charity — n. 2228, 2839, 3180, 9783. As good is the *esse* of a thing, and as truth is the *existere* therefrom, so charity is the *esse* of the church, and faith is the *existere* therefrom — n. 3049, 3180, 4574, 5002, 9145. The truth of faith lives from the good of charity; thus life according to the truths of faith is charity — n. 1589, 1947, 2571, 4070, 4096, 4097, 4736, 4757, 4884, 5147, 5928, 9154, 9667, 9841, 10729. There cannot be faith except in charity; and if not in charity there is not good in faith — n. 2261, 4368. Faith is not living with man when he only knows and thinks the things of faith; but when he wills them, and from willing does them — n. 9224.

There is no salvation through faith, but through a life according to the truths of faith, which life is charity — n. 379, 389, 2228, 4663, 4721. They are saved who think from the doctrine of the church that faith alone saves, provided they do what is just for the sake of justice, and what is good for the sake of goodness; for thus

they are still in charity — n. 2442, 3242, 3459, 3463, 7506, 7507. If mere thinking faith were saving, all would be saved — n. 2361, 10659. Charity, and not faith without it, makes heaven in man — n. 3513, 3584, 3815, 9832, 10714, 10715, 10721, 10724. In heaven all are regarded from charity, and not from faith — n. 1258, 1394, 2361, 4802. The conjunction of the Lord with man is not by faith, but by a life according to the truths which are of faith — n. 9880, 10143, 10153, 10310, 10578, 10645, 10648. The Lord is the tree of life, the goods of charity the fruits, and faith the leaves — n. 3427, 9337. Faith is the lesser luminary, and love the greater — n. 30-38.

Angels from the Lord's celestial kingdom are without knowledge of what faith is, so far even that they do not name it; but angels from the Lord's spiritual kingdom talk concerning faith, because they reason concerning truths — n. 202, 203, 337, 2715, 3246, 4448, 9166, 10786. Angels in the Lord's celestial kingdom say only, Yea, yea, or Nay, nay; but angels from the Lord's spiritual kingdom reason whether it is so or not so, when there is discourse concerning spiritual truths which are of faith — n. 2715, 3246, 4448, 9166, 10786 — where the Lord's words are explained, *Let your communication be, Yea, yea, Nay, nay; for whatsoever is more than these cometh of evil* (Matt. v. 37). The celestial angels are such because they admit truths of faith directly into their lives, and not like spiritual angels first into the memory; and the celestial angels are hence in the perception of all things which are of faith — n. 202, 585, 597, 607, 784, 1121, 1387, 1398, 1442, 1919, 5113, 5897, 6367, 7680, 7877, 8521, 8780, 9936, 9995, 10124.

The trust or confidence which is called saving faith in an eminent sense is given with those only who are in good as to life; so with those who are in charity — n. 2982, 4352, 4683, 4689, 7762, 8240, 9239. Few know what that confidence is — n. 3868, 4352.

What the difference is between believing those things which are from God, and believing in God — n. 9239, 9243. It is one thing to know, another to acknowledge, and another to have faith — n. 896, 4319, 5664. There are knowledges of faith, rational things of faith, and spiritual things of faith — n. 2504, 8078. First is the acknowledgment of the Lord — n. 10083. All that is good which flows in with man from the Lord — n. 1614, 2016, 2751, 2882, 2883, 2891, 2892, 2904, 6193, 7643, 9128.

There is a persuasive faith, which still is not faith — n. 2343, 2682, 2689, 3427, 3865, 8148.

It appears from various reasonings as if faith were prior to charity, but this is a fallacy — n. 3324. It may be known from only the light of reason, that good, and so charity, is in the first place; and that truth, and so faith, is in the second — n. 6273. Good, and thus charity, is actually in the first place or is the first of the church; and truth, and thus faith, is in the second place or is the second of the church, though the appearance is otherwise — n. 3324, 3325, 3330, 3336, 3494, 3539, 3548, 3556, 3570, 3576, 3603, 3701, 3995, 4337, 4601, 4925, 4926, 4928, 4930, 5351, 6256, 6269, 6272, 6273, 8042, 8080, 10110.

There was also dispute among the ancients concerning the first or the firstborn of the church, whether it was faith or charity — n. 367, 2435, 3324.

122. The Lord's twelve disciples represented the church as to all things of faith and of charity in the complex, as did the twelve tribes of Israel — n. 2129, 3354, 3488, 3858, 6397. Peter, James, and John represented faith, charity, and the goods of charity, in the order given — n. 3750. Peter represented faith — n. 4738, 6000, 6073, 6344, 10087, 10580. John represented the goods of charity — see preface to the eighteenth and twenty-second chapters of Genesis. That in the last time of the church there would be no faith in the Lord, because there would be no charity, was represented by Peter's thrice denying the Lord before the cock crew; for here Peter in the representative sense is faith — n. 6000, 6073; cock-crowing as well as the morning twilight in the Word signifies the last time of the church — n. 10134; and three or thrice signifies what is complete to the end — n. 2788, 4495, 5159, 9198, 10127. The like is signified by the Lord's saying to Peter, when Peter saw John follow the Lord, *What is that to thee, Peter? Follow thou Me, John*; for Peter said of John, *What shall this one do?* (John xxi. 21, 22) — n. 10087.

Because John represented the good of charity, he lay at the breast of the Lord — n. 3934, 10081. That the good of charity makes the church, is also signified by the Lord's words from the cross to John: *When Jesus saw His mother, and the disciple standing by whom He loved, He said unto His mother, Woman, behold thy son; then said He to the disciple, Behold thy mother. And from that hour that disciple took her unto himself* (John xix. 26, 27): by John is meant the good of charity; and by woman and by mother is meant the church; and by all these things is meant that

the church will be where the good of charity is. By woman in the Word is meant the church — n. 252, 253, 749, 770, 3160, 6014, 7337, 8994. So, also, by mother — n. 289, 2691, 2717, 3703, 4257, 5580, 8897, 10490. All the names of persons and of places in the Word signify things, abstracted from the persons — n. 768, 1888, 4310, 4442, 10329.

PIETY.

123. It is believed by many that a spiritual life, or the life which leads to heaven, consists in piety, in a holy external, and in renunciation of the world. But piety without charity, and a holy external without a holy internal, and the renunciation of the world without life in the world, do not make spiritual life; but piety from charity, a holy external from a holy internal, and the renunciation of the world with life in the world, make it.

124. Piety is to think and speak piously, to spend much time in prayer, bear one's self humbly at that time, to attend church and listen devoutly to the preaching there, to go often in the year to the sacrament of the Supper, and to observe in like manner the other duties of worship according to the regulations of the church. But the life of charity is to will well and do well to the neighbor, to act from justice and equity in every work, and likewise from good and truth in every function. In a word the life of charity consists in performing uses. In this life of charity Divine worship primarily consists, but in the life of piety secondarily. He, therefore, who separates the one from the other, that is, he who leads a life of piety, and not of charity at the same time, does not worship God. He thinks indeed of God, yet not from God, but from himself; for he thinks of himself continually, and of his neighbor not at all; or if he does think of his neighbor, he holds him as worthless, if he is not of his sort. And he thinks likewise of heaven as a reward; and hence in his mind there is thought of merit, and likewise the

love of self, as also contempt for or neglect of uses, and thus of the neighbor, with at the same time belief in his own blamelessness. From this it may be evident that a life of piety separate from a life of charity is not the spiritual life which must be in Divine worship — as in Matthew (vi. 7, 8).

125. Similar to such piety is a holy external, and it consists chiefly in this, that man places all Divine worship in a holy bearing when he is at church. But this is not holiness in a man unless his internal be also holy, for such as a man is as to his internal, such is he as to his external, since the latter proceeds from the former as action from its spirit, wherefore a holy external without a holy internal is natural, and not spiritual. Hence a holy external is found equally with the evil as with the good, and they who place all worship in it are for the most part empty, that is, without knowledges of good and truth; and yet goods and truths are the holy things themselves that are to be known, believed, and loved, because they are from the Divine, and thus the Divine is in them. A holy internal therefore is to love good and truth for the sake of good and truth, and justice and sincerity for the sake of justice and sincerity. As far as a man loves these in this manner, so far he is spiritual, and his worship likewise; for so far also he wishes to know them and do them. But so far as one does not thus love them, he is natural, and also his worship; and so far also he does not wish to know them and do them. External worship without internal may be compared with the life of the respiration without the life of the heart; but external worship from internal, with the life of the respiration conjoined to the life of the heart.

126. But as regards the renunciation of the world, it is believed by many that to renounce the world, and to live in the spirit and not in the flesh, is to reject worldly things, which are chiefly riches and honors, and to go continually in pious meditation upon God, upon salvation, and upon eternal life; and to spend one's life in prayer and in reading the

Word and pious books, and likewise to afflict one's self. These things, however, are not renouncing the world, but to renounce the world is to love God and to love the neighbor; and God is loved when one lives according to His precepts, and the neighbor is loved when one performs uses. Therefore, in order that one may receive the life of heaven, he must in all ways live in the world, and in employment and business there. A life withdrawn from worldly things is a life of thought and faith separated from a life of love and charity, in which life willing good and doing good to the neighbor perish; and when these perish, spiritual life is like a house without a foundation, which gradually either sinks down, or cracks and gapes open, or totters until it falls.

127. That to do good is to worship the Lord, is evident from the Lord's words: *Every one that heareth My words, and doeth them, I will liken to a prudent man, who built his house upon the rock . . . but he that heareth My words, and doeth them not, I will liken to a foolish man who built his house upon the sand, or upon the ground without a foundation* (Matt. vii. 24-27: Luke vi. 47-49).

128. From these things it is now plain that a life of piety avails so far, and is so far acceptable to the Lord, as the life of charity is conjoined to it, for this is primary, and such as this is, such is the life of piety. Also that a holy external so far avails and is acceptable to the Lord, as it proceeds from a holy internal; for such as the latter is, such is the former. And further, that the renunciation of the world avails so far and is so far acceptable to the Lord as this is done in the world; for those renounce the world who put away the love of self and the world, and act justly and sincerely in every function, in every business, and in every work, from an interior, and thus from a heavenly origin; which origin is within that life when one acts well, sincerely, and justly because this is according to the Divine laws.

FROM THE HEAVENLY ARCANA.

129. A life of piety without a life of charity is of no avail, but together with a life of charity it is serviceable — n. 8252, and following numbers. A holy external without a holy internal is not holiness — n. 2190, 10177. Concerning those who have lived in external holiness and not from internal, what they are in the other life — n. 951, 952.

There is an internal and an external of the church — n. 1098. There is internal worship and there is external worship, the quality of each — n. 1083, 1098, 1100, 1151, 1153. There are internal things which make worship — n. 1175. External worship without internal is no worship — n. 1094, 7724. There is an internal in worship if man's life is a life of charity — n. 1100, 1151, 1153. Man is in true worship when he is in love and charity, that is, when he is in good as to life — n. 1618, 7724, 10242. The quality of worship is according to the good in it — n. 2190. Worship itself is a life according to the precepts of the church, from the Word — n. 7784, 9921, 10143, 10153, 10196, 10645.

True worship is from the Lord with man and not from man himself — n. 10203, 10299. The Lord desires worship from man for the sake of man's salvation, and not for the sake of His own glory — n. 4593, 8263, 10646. Man believes that the Lord desires worship from him for the sake of glory; but they who so believe know not what Divine glory is, and that the Divine glory is the salvation of the human race, which man has when he attributes nothing to himself and when by humiliation he removes his proprium, because the Divine can then first flow in — n. 4347, 4593, 5957, 7550, 8263, 10646. Humiliation of heart with man exists from acknowledgment of himself, that he is nothing but evil, and that he can do nothing from himself; and then from the acknowledgment of the Lord, which is, that from Him is nothing but good, and that the Lord can do all things — n. 2327, 3994, 7478. The Divine cannot flow in except into the humble heart, since man so far as he is in humiliation is withdrawn from his proprium and thus from the love of self — n. 3994, 4347, 5957. Consequently, the Lord does not for His own sake desire man's humiliation, but for man's sake, that he may be in a state to receive the Divine — n. 4347, 5957. Worship is not worship without humiliation —

n. 2327, 2423, 8873. What external humiliation without internal is — n. 5420, 9377. What humiliation of heart that is internal is — n. 7478. There is no humiliation of heart with the evil — n. 7640.

They are in external worship without internal who have not charity and faith — n. 1200. If the love of self and of the world reigns interiorly with a man, his worship is external without internal, however it may appear in external form — n. 1182, 10307-10309. External worship in which the love of self reigns inwardly, as is the case with those who are of Babylon, is profane — n. 1304, 1306-1308, 1321, 1322, 1326. To imitate heavenly affections in worship, when man is in evils from the love of self, is infernal — n. 10309.

What the external worship is when it is from internal, and when it is not from internal, may be seen and concluded from what has been said and collated above concerning the Internal and the External Man.

More concerning those who renounce the world and those who do not renounce it, their quality and their lot in the other life, may be seen in the work concerning "Heaven and Hell," in the two articles, the one treating of the Rich and the Poor in Heaven — n. 357-365; and the other, of the Life that leads to Heaven — n. 528-535.

CONSCIENCE.

130. Conscience is formed in man from the religion in which he is, according to his reception of it inwardly in himself.

131. With the man of the church conscience is formed by means of the truths of faith from the Word, or from doctrine drawn from the Word, according to their reception in his heart; for when one knows the truths of faith, and comprehends them in his way, and then wills them and does them, conscience is then formed in him. Reception in the heart means in the will, for a man's will is what is called his heart. Hence it is that they who have conscience speak what they speak from the heart, and do from the heart what they do.

They also have the mind not divided, for according to that which they understand and believe to be true and good they do.

132. With those who are enlightened in the truths of faith more than others, and who are in clear perception above others, a more perfect conscience may be given than with those who are less enlightened and are in obscure perception.

133. In a true conscience is man's spiritual life itself, for there his faith is conjoined to charity. On which account to do from conscience is to such persons doing from their spiritual life; and to do contrary to conscience is to them doing contrary to that life of theirs. Hence it is that they are in the tranquillity of peace, and in internal blessedness, when they do according to conscience, and in tranquillity and pain, when they do contrary to it. This pain is what is called the sting of conscience.

134. A man has the conscience of what is good and the conscience of what is just. The conscience of good is the conscience of the internal man, and the conscience of what is just is the conscience of the external man. The conscience of good is to do according to the precepts of faith from internal affection, but the conscience of what is just is to do according to the civil and moral laws, from external affection. They who have the conscience of good have also the conscience of what is just; but they who have only the conscience of what is just are capable of receiving the conscience of good, and do also receive it when instructed.

135. The conscience which is with those who are in charity toward the neighbor is the conscience of truth because it is formed by faith in truth; but with those who are in love to the Lord, it is the conscience of good because it is formed by love of truth. The conscience of the latter is a higher conscience, and is called the perception of truth from good. They who have the conscience of truth are of the Lord's spiritual kingdom; but they who have the higher conscience,

which is called perception, are of the Lord's celestial kingdom.

136. Let examples, however, illustrate what conscience is. If one has in his possession the goods of another without the owner's knowledge, and can thus keep them without fear of the law, or of the loss of honor and reputation, if he still restores them to the other because they are not his own, he has conscience; for he does good for the sake of good, and what is just for the sake of justice. Or one who is able to attain an office, but knows that another, who is also seeking it, would be more useful to his country, if he gives place to the other for the sake of his country's good, he has a good conscience; and so in other cases.

137. From these things it may be concluded of what sort are those who have not conscience. They are known from the opposite. For example, they who for any gain whatever make injustice to appear as justice, and evil to appear as good, and the reverse, these have no conscience. Neither do they know what conscience is; and if they are instructed what it is, they do not believe it, and some are not willing to know. Such are they who do everything for the sake of themselves and the world.

138. They who have not received conscience in the world cannot receive it in the other life, and thus cannot be saved. The reason is, that they have not the plane into which heaven may flow and through which it may operate — that is, the Lord through heaven — and lead them to Himself; for the plane and receptacle of the influx of heaven is conscience.

FROM THE HEAVENLY ARCANA.

139. *Concerning Conscience.* They who have not conscience do not know what conscience is — n. 7490, 9121. There are some who laugh at conscience when they hear what it is — n. 7217. Some believe that conscience is nothing; others that it is some natural sad, painful thing either from causes in the body, or from causes in the world; others that it is something which common

people have from their religious persuasion — n. 950. Some do not know they have conscience, when yet they have it — n. 2380.

The good have conscience, but not the evil — n. 831, 965, 7490. They have conscience who are in love to God and in love toward the neighbor — n. 2380. They especially¹ have conscience who have been regenerated by the Lord — n. 977. They have not conscience who are in truths only, and not in a life according to them — n. 1076, 1077, 1919. They have not conscience who do good from natural goodness and not from religion — n. 6208.

A man has conscience from the doctrine of his church, or from his religious persuasion according to it — n. 9112. Conscience is formed with man from the things which are of his religion and which he believes to be truths — n. 1077, 2053, 9113. Conscience is an internal bond by which man is held to think, speak, and do good; and by which he is withheld from thinking, saying, and doing evil; and this not for the sake of himself and the world, but for the sake of what is good, true, just, and right — n. 1919, 9120. Conscience is an internal dictate that one ought to do so, or not so — n. 1919, 1935. Conscience is in its essence the conscience of what is true and right — n. 986, 8081. The new will in the regenerated spiritual man is conscience — n. 927, 1025, 1043, 1044, 4299, 4328, 4493, 9115, 9596. Man has spiritual life from conscience — n. 9117.

There is true conscience, spurious conscience, and false conscience — n. 1033. Conscience is more true as it has been formed from truths more genuine — n. 2053, 2063, 9114. In general, conscience is two-fold, interior and exterior; the interior is of spiritual good which in its essence is truth, and the exterior is of moral and civil good which in its essence is what is sincere and just, in general what is right — n. 5140, 6207, 10296. Pain of conscience is anxiety of mind on account of injustice, insincerity, and any evil which a man believes to be against God and against the neighbor's good — n. 7217. If anxiety is felt when a man thinks evilly, it is from conscience — n. 5470. To feel the pain of conscience is to be in anguish on account of the evil which man does, and also on account of the privation of good and truth — n. 7217. As temptation is the combat of truth and falsity in man's interiors, and as in temptations there is pain and anxiety, therefore none are admitted into spiritual temptations but those who have conscience — n. 847.

They who have conscience speak and act from the heart — n. 7935, 9114. They who have conscience do not swear to a vain thing — n. 2842. They who have conscience are in interior blessedness when they are doing what is good and just according to conscience — n. 9118. They who have conscience in the world, also have conscience in the other life, and are there among the happy — n. 965. There is influx of heaven into conscience with man — n. 6207, 6213, 9122. The Lord rules the spiritual man by conscience, which to him is an internal bond — n. 1835, 1862. They who have conscience have interior thought, but they who have not conscience have exterior thought only — n. 1909, 1935. They who have conscience think from the spiritual, but they who have not conscience think only from the natural — n. 1820. They who have not conscience are only external men — n. 4459. The Lord rules those who have not conscience by external bonds, which are all the things of the love of self and of the world, and hence of the fear of losing reputation, honor, office, gain, or wealth, and the fear of the law and for life — n. 1077, 1080, 1835. They who have not conscience and yet suffer themselves to be governed by those external bonds, are still capable of filling high offices in the world, and of doing good as well as those who have conscience; but they do what is good in outward form, from external obligations; while they who have conscience do what is good in the inward form, from internal obligations — n. 6207.

They who have not conscience wish to destroy conscience with those who have it — n. 1820. They who have not conscience in the world do not have it in the other life — n. 965, 9122. Therefore with those who are in hell there is no torment of conscience on account of their evils in the world — n. 965, 9122.

Who and how troublesome are the over-conscientious, and to what they correspond in the spiritual world — n. 5386, 5724. They who are of the Lord's spiritual kingdom have conscience, which has been formed in their intellectual part — n. 863, 865, 875, 895, 927, 1043, 1044, 1555, 2256, 4328, 4493, 5113, 6367, 8521, 9596, 9915, 9995, 10124. The case is otherwise with those who are in the Lord's celestial kingdom — n. 927, 2256, 5113, 6367, 8521, 9915, 9995, 10124.

140. *Concerning Perception.* Perception is seeing what is true and good by influx from the Lord — n. 202, 895, 7680, 9128. Perception is given with those only who are in the good of love to the

Lord, from the Lord — n. 202, 371, 1442, 5228. In heaven those have perception who when they lived as men in the world brought the doctrinals of the church that are from the Word directly into life, and did not first lay them up in the memory; thus the interiors of their minds were formed for the reception of Divine influx, and therefore in heaven their understanding is continually in enlightenment — n. 104, 495, 503, 521, 536, 1616, 1791, 5145. They know things beyond number, and their wisdom is beyond measure — n. 2718, 9543. They who are in perception do not reason about the truths of faith; and if they were to reason, perception would perish with them — n. 586, 1398, 5897. They who believe that they have knowledge and wisdom from themselves, cannot have perception — n. 1386. The learned do not comprehend what this perception is — shown from experience — n. 1387.

They who are in the Lord's celestial kingdom have perception; they however who are in the spiritual kingdom have not perception, but conscience in its stead — n. 805, 2144, 2145, 2157, 8081. They who are in the Lord's celestial kingdom do not think from faith, as those do who are in His spiritual kingdom; since they who are in the celestial kingdom are in perception from the Lord of all things of faith — n. 202, 597, 607, 784, 1121, 1387, 1398, 1442, 1919, 7680, 7877, 8780. Wherefore the celestial angels say concerning the truths of faith, only, Yea, yea, Nay, nay, because they perceive them and see them; but the spiritual angels reason concerning the truths of faith, whether it be so or not — n. 2715, 3246, 4448, 9166, 10786; where are explained the Lord's words, *Let your communication be, Yea, yea, Nay, nay, for whatsoever is more than this cometh of evil* (Matt. v. 37). The celestial angels, because they know the truths of faith from perception, do not even wish to name faith — n. 202, 337. The distinction beetwen the celestial angels and the spiritual angels — n. 2088, 2669, 2708, 2715, 3235, 3240, 4788, 7068, 8521, 9277, 10295. Concerning the perception of those who were of the Most Ancient Church, which was a celestial church — n. 125, 597, 607, 784, 895, 1121, 5121.

There is inner perception, and there is outer — n. 2145, 2171, 2831, 5920. In the world there is perception of what is just and equal, but rarely the perception of spiritual truth and good — n. 2831, 5937, 7977. The light of perception is altogether another light from that of confirmation; nor is it like it, though to some persons it may appear to be like — n. 8521, 8780.

FREEDOM.

141. All freedom is of love, for what one loves he does in freedom. Hence also all freedom is of the will, for what one loves he also wills. And as the love and the will make a man's life, freedom also makes it. From this it may be evident what freedom is, namely, that which is of man's love and will, and thence of his life. Hence it is that what man does from freedom appears to him as if done from what is his own.

142. To do evil from freedom appears as freedom, but it is slavery, because this freedom is from the love of self and the love of the world, and these loves are from hell. Such freedom also is actually turned into slavery after death, for the man who had such freedom then becomes a vile slave in hell. But to do good from freedom is freedom itself, because it is from love to the Lord and from love toward the neighbor, and these loves are from heaven. This freedom also remains after death, and then becomes truly freedom; for the man who has had such freedom becomes in heaven as a son of the house. This the Lord teaches thus: *Every one that committeth sin is a slave of sin; the slave abideth not in the house forever; the son abideth forever: if the Son shall make you free, ye shall be free indeed* (John viii. 34-36). Now as all good is from the Lord, and all evil from hell, it follows that it is freedom to be led by the Lord, and slavery to be led by hell.

143. That man has the freedom of thinking what is evil and false, and also of doing it so far as the laws do not disallow, is for the purpose that he may be reformed; for goods and truths are to be implanted in his love and will, in order to become of his life; and this cannot be done except he have freedom for thinking evil and falsity as well as good and truth. This freedom is given to every man by the Lord; and when he is thinking good and truth, so far as he then does not love evil and falsity, the Lord implants good and

truth in his love and will, and thus in his life, and so reforms him. That also which is inseminated in freedom remains, but that which is inseminated in compulsion does not remain, because what is compelled is not from the man's will, but from the will of him who compels. Hence also worship from freedom is pleasing to the Lord, but not worship from compulsion; for worship from freedom is worship from love, but worship from compulsion is not so.

144. The freedom of doing good and the freedom of doing evil, though in their external aspect they appear alike, are as different and as distant from each other as heaven is from hell. The freedom of doing good is also from heaven and is called heavenly freedom; while the freedom of doing evil is from hell, and is called infernal freedom. As far also as a man is in the one, so far he is not in the other; for no one can serve two masters (Matt. vi. 24), as is also manifest from this, that they who are in infernal freedom believe that it is slavery and compulsion not to be allowed to will evil and to think falsity at pleasure; but they who are in heavenly freedom have a horror at willing evil and thinking falsity, and if forced to this, they would be in torture.

145. Since doing from freedom appears to a man as from what is his own, or his proprium, heavenly freedom may hence be called also the heavenly proprium, and infernal freedom may be called the infernal proprium. The infernal proprium is that into which man is born, and this is evil; but the heavenly proprium is that into which man is reformed, and this is good.

146. It may be evident from this what free-will is, namely, that it is to do good from choice, or from the will; and that they are in that freedom who are led by the Lord, and those are led by the Lord who love good and truth for the sake of good and truth.

147. A man may know what kind of freedom he is in, from his enjoyment while he is thinking, speaking, doing, hearing, or seeing; for all enjoyment is of the love.

FROM THE HEAVENLY ARCANA.

148. All freedom is of love or of affection, for what a man loves, he does in freedom — n. 2870, 3158, 8987, 8990, 9585, 9591. As freedom is of the love, it is the life of every one — n. 2873. There is heavenly freedom, and there is infernal freedom — n. 2870, 2873, 2874, 9589, 9590. Heavenly freedom is of the love of good and truth — n. 1947, 2870, 2872. And because the love of good and truth is from the Lord, it is freedom itself to be led by the Lord — n. 892, 905, 2872, 2886, 2890-2892, 9096, 9586, 9587-9591.

Man is introduced by the Lord into heavenly freedom by regeneration — n. 2874, 2875, 2882, 2892. Man ought to have freedom, that he may be able to be regenerated — n. 1937, 1947, 2876, 2881, 3145, 3158, 4031, 8700. Otherwise the love of good and truth cannot be implanted in man, and appropriated to him, to appearance as his own — n. 2877, 2879, 2880, 2888. Nothing is conjoined with man which is done under compulsion — n. 2875, 8700. If man could be reformed by compulsion, all would be saved — n. 2881. In reformation compulsion is hurtful — n. 4031.

Worship from freedom is worship, but not worship which is from compulsion — n. 1947, 2880, 7349, 10097. Repentance ought to take place in a free state, and the repentance that takes place in a forced state is of no avail — n. 8392: what a forced state is — n. 8392.

It is given man to act from the freedom of reason, in order that good may be provided for him; and therefore man is also in freedom to think and to will even evil, and to do it also so far as the laws do not forbid — n. 10777. Man is kept by the Lord between heaven and hell, and is in equilibrium, that he may be in freedom for the sake of reformation — n. 5982, 6477, 8209, 8987. What is inseminated in freedom remains, but not what is inseminated in compulsion — n. 9588, 10777. Therefore freedom is never taken away from any one — n. 2876, 2881. No one is compelled by the Lord — n. 1937, 1947. How the Lord leads man by means of freedom into good; turning him through freedom away from evil, and bending him to good, by leading him so gently and silently that man knows not but that all proceeds from himself — n. 9587.

To compel one's self is from freedom, but to be compelled is not — n. 1937, 1947. Man ought to compel himself to resist evil — n. 1937, 1947, 7914; and also to do good as from himself, but still to acknowledge that it is from the Lord — n. 2883, 2891, 2892, 7914. Man has a stronger freedom in the combats of temptations in which he conquers, since he then interiorly compels himself to resist evils, though it appears otherwise — n. 1937, 1947, 2881. There is freedom in all temptation, but the freedom is interiorly with man from the Lord; and he therefore fights and wishes to conquer and not to be conquered, which he would not do without freedom — n. 1937, 1947, 2881. The Lord causes this freedom by means of the affection for good and truth that has been impressed on the internal man without the man's knowledge — n. 5044.

It is infernal freedom to be led by the loves of self and the world and their lusts — n. 2870, 2873. They who are in hell do not know any other freedom — n. 2871. Heavenly freedom is as far from infernal freedom as heaven is from hell — n. 2873, 2874. Infernal freedom, regarded in itself, is slavery — n. 2884, 2890. For it is slavery to be led by hell — n. 9586, 9589-9591.

All freedom is so that there may be a proprium, and is according to that — n. 2880. By regeneration man receives from the Lord a heavenly proprium — n. 1937, 1947, 2882, 2883, 2891. The quality of the heavenly proprium — n. 164, 5660, 8480. This proprium appears to man as his own, yet it is not his, but the Lord's with him — n. 8497. They who are in this proprium are in freedom itself; for it is freedom to be led by the Lord and by His proprium — n. 892, 905, 2872, 2886, 2890-2892, 4096, 9586, 9587, 9589-9591.

149. That freedom is from the equilibrium between heaven and hell, and that unless man be in freedom he cannot be reformed, is shown in the work concerning "Heaven and Hell," in the articles concerning equilibrium — n. 589-596, and concerning freedom — n. 597 to the end. But for the sake of instruction as to what freedom is, and to show that man is reformed by means of it, I will here adduce the following extracts from that work: —

"The equilibrium between heaven and hell has been treated of, and it has been shown that this is an equilibrium between the good which is from heaven and the evil which is from hell, thus it is spiritual equilibrium, which in its essence is freedom. That spiritual

equilibrium in its essence is freedom, is because it is between good and evil, and also between truth and falsity; and these things are spiritual. Therefore to be able to will good or evil, and to think what is true or what is false, and to choose one in preference to the other, is the freedom of which we are now treating. This freedom is given to every man by the Lord, nor is it ever taken away. It is, indeed, by virtue of its origin, not man's, but the Lord's, because it is from the Lord. Nevertheless it is given to man with life as his own, and this to the intent that he may be reformed and saved; for without freedom there is no reformation and salvation. Every one may see from some rational intuition that in man's freedom he has liberty to think ill or well, sincerely or insincerely, justly or unjustly; and also that he can speak and act well, sincerely, and justly; but not ill, insincerely, and unjustly, because of spiritual, moral, and civil laws, by which his external is kept in bonds. From these things it is plain that the spirit of man, which is what thinks and wills, is in freedom, but not so the external of man, which speaks and acts, unless this be in agreement with the laws above mentioned. (n. 597.)

"That man cannot be reformed unless he has freedom is because he is born into evils of every kind, which yet must be removed in order that he may be saved; nor can they be removed unless he sees them in himself and acknowledges them, and afterward ceases to will them and at length holds them in aversion; then they are first removed. This cannot be effected unless man be both in good and in evil, for from good he may see evils, but cannot from evil see goods. The spiritual goods which man is capable of thinking, he learns from childhood from the reading of the Word and from preaching; and moral and civil goods he learns from a life in the world. This is the first reason why man ought to be in freedom. Another reason is, because nothing is appropriated to man except what is done from the affection of love. Other things indeed may enter, but no farther than the thought, and not into the will; and what does not enter even into the will of man, does not become his, for thought derives all that it has from memory, but the will derives all that it has from the life itself. Nothing is ever free which is not from the will, or what is the same, from the affection of love. For whatever a man wills or loves, this he does freely; hence it is, that the freedom of man and the affection of his love, or of his will, are one. Man therefore has freedom in order

that he may be affected with truth and good, or love them, and that thus they may become as his own. In a word, whatever does not enter into man in freedom, does not remain, because it is not of his love or will, and what is not of man's love or will, is not of his spirit. For the *esse* of the spirit of man is love or will. It is said love or will, because what a man loves, this he wills. This now is the reason that man cannot be reformed unless he be in freedom. But more may be seen on the subject of man's freedom in the "Heavenly Arcana." (n. 598.)

"To the intent that man may be in freedom, for the sake of his being reformed, he is conjoined as to his spirit with heaven and with hell. For there are with every man spirits from hell and angels from heaven. By spirits from hell man is in his own evil, but by angels from heaven man is in good from the Lord; thus he is in spiritual equilibrium, that is, in freedom. That to every man are adjoined angels from heaven and spirits from hell, may be seen in the chapter on the conjunction of heaven with the human race, n. 291-302." (n. 599.)

MERIT.

150. They who do good works in order to have merit, do not do them from the love of good, but from the love of reward; for one who wishes to merit wishes to be rewarded. They who do so, have enjoyment in view and place it in the reward, not in the good; and therefore they are not spiritual, but natural.

151. Doing good which is good must be from the love of good, and thus for the sake of good. They who are in that love are not willing to hear of merit, for they love to do good, and perceive satisfaction in doing it; and they are on the contrary made sad, if it is believed that it is done for anything of self. It is nearly as with those who do good to their friends for the sake of friendship, to a brother for the sake of brotherly love, to wife and children for the sake of wife and children, to their country for the sake of their country, and thus

from friendship and love. They who are right minded also say and insist that they do not do good for their own sake, but for the sake of those to whom they do it.

152. They who do good for the sake of reward do not do good from the Lord, but from themselves; for they have regard to themselves primarily, because they look to their own good; and the good of the neighbor, which is the good of a fellow-citizen, of human society, of their country, and of the church, they do not regard except as means to their end. Hence it is that in the good of merit there lurks the good of the love of self and the world, and this good is from man, and not from the Lord; and all good which is from man is not good. Indeed, so far as self and the world lurk in it, it is evil.

153. Genuine charity and genuine faith are apart from all merit, for the enjoyment of charity is good itself, and the enjoyment of faith is truth itself. They, therefore, who are in this charity and faith know what good with no claim to merit is, but not they who are not in charity and faith.

154. That good is not to be done for the sake of reward, the Lord Himself teaches in Luke: *If ye love them that love you, what thank have ye? . . . for sinners do the same . . . love ye rather your enemies, and do good, and lend, hoping for nothing; then shall your reward be great, and ye shall be sons of the Most High* (vi. 32-35). That man cannot do good from himself so that it is good, the Lord also teaches in John: *A man cannot take anything, except it have been given him from heaven* (iii. 27). And again: Jesus said, *I am the vine, ye are the branches . . . as the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in Me. . . . He that abideth in Me, and I in him, the same beareth much fruit; for except from Me ye cannot do anything* (xv. 4-8).

155. As all good and truth are from the Lord and nothing from man, and as the good from man is not good, it follows that no man has merit, but the Lord alone. The Lord's

merit is that by His own power He saved the human race, and that He also saves those who do good from Him. Hence it is that in the Word he is called just to whom the Lord's merit and justice are ascribed, and he unjust to whom is ascribed his own justice and merit.

156. The enjoyment itself which is within the love of doing good without the end of recompense, is the reward that abides to eternity; for in that good is implanted heaven and eternal happiness by the Lord.

157. To think and believe that they who do good come into heaven, and also that good must be done in order to come into heaven, is not having regard to reward as an end, and thus is not placing merit in the works; for those also who do good from the Lord think and believe this. But they who think, believe, and do in this manner, and yet are not in the love of good for the sake of good, do have regard to reward as an end, and place merit in works.

FROM THE HEAVENLY ARCANA.

158. To the Lord alone belong merit and justice — n. 9715, 9979. That merit and justice are the Lord's, means that He saved the human race by His own power — n. 1813, 2025-2027, 9715, 9809, 10019. The good of the Lord's merit and justice is the good that reigns in heaven, and this good is the good of His Divine love, from which He saved the human race — n. 9486, 9979. No man can from himself be made justice, nor can he claim it for himself by any right — n. 1813. The quality of those in the other life who claim for themselves justice — n. 942, 2027. In the Word he is called just to whom is ascribed the Lord's justice and merit, and he is called unjust to whom is ascribed his own justice and the merit of self — n. 5069, 9263. Whoever is once just from the Lord, is to be continually just from Him; for justice never becomes man's own, but is continually the Lord's — n. 8486. They who believe in the justification taught in the church know little about regeneration — n. 5398.

A man is wise so far as he ascribes all goods and truths to the Lord, and not to himself — n. 10227. Since all good and truth

which is good and truth is from the Lord and nothing of it from man, and since the good from man is not good, it thence follows that merit belongs to no man, but to the Lord alone — n. 9975, 9981, 9988. They who enter heaven put off all the merit of self — n. 4007; and they do not think of recompense for the goods they have done — n. 6478, 9174. They who think from merit, so far as they do so, do not acknowledge all things to be of mercy — n. 6478, 9174. They who think from merit, think of reward and recompense; to wish to merit is therefore to wish to be compensated — n. 5660, 6392, 9975. Such persons cannot receive heaven into themselves — n. 1835, 8478, 9977. Heavenly happiness consists in the affection for doing good without having recompense as an end — n. 6388, 6478, 9174, 9984. In the other life, so far as any one does good without having recompense as the end, blessedness flows in from the Lord with increase; and this is immediately dissipated when there is thought of recompense — n. 6478, 9174.

Good is to be done without having recompense as the end — n. 6392, 6478: illustrated — n. 9981. Genuine charity is without any view to merit — n. 2343, 2371, 2400, 3887, 6388–6393; because it is from love, thus from the enjoyment of doing good — n. 3816, 3887, 6388, 6478, 9174, 9984. Reward in the Word means enjoyment and blessedness in doing good to others without having reward as the end; and they feel and perceive this enjoyment and blessedness who are in genuine charity — n. 3816, 3956, 6388.

They who do good for the sake of reward, love themselves and not the neighbor — n. 8002, 9210. In the Word by hirelings are meant in the spiritual sense those who do good for the sake of reward — n. 8002. They who do good for the sake of recompense, in the other life wish to be served, and are never contented — n. 6393. They despise the neighbor, and are angry with the Lord Himself because they do not receive a reward, saying that they have merited it — n. 9976. They who have in themselves separated faith from charity, in the other life make their faith and also the good works which they have done in outward form and thus for the sake of themselves, meritorious — n. 2371. Further, of what quality they are in the other life who have placed merit in works — n. 942, 1774, 1877, 2027. They are there in the lower earth, and appear to themselves to be cutting wood — n. 1110,

4943, 8740; because wood signifies in particular the good of merit, and especially shittim-wood — n. 2784, 2812, 9472, 9486, 9715, 10178.

They who have done good for the sake of recompense, are servants in the Lord's kingdom — n. 6389, 6390. They who place merit in works fall in temptations — n. 2273, 9978. They who are in the loves of self and the world do not know what it is to do good without recompense — n. 6392.

REPENTANCE AND REMISSION OF SINS.

159. He who wishes to be saved must confess his sins and do the work of repentance.

160. To confess sins is to know one's evils, to see them in himself, to acknowledge them, to account himself guilty, and to condemn himself on account of them. When this is done before God, it is confessing sins.

161. To do the work of repentance is, after having thus confessed one's sins and made supplication from a humble heart for their remission, to desist from them and lead a new life according to the precepts of charity and faith.

162. He who only acknowledges in a general way that he is a sinner, and accounts himself guilty of all evils, and does not explore himself, that is, see his sins, makes indeed confession, but not the confession of repentance. Such an one, because he has not known his evils, lives afterward as before.

163. He who lives the life of charity and faith does the work of repentance daily, reflects upon the evils that are in him, acknowledges them, guards against them, and supplicates the Lord for help. For of himself a man is continually falling away, but is continually being upheld by the Lord and led to good. Such is the state of those who are in good. But they who are in evil are continually falling away, and are likewise continually being lifted up by the Lord; but they are only withdrawn lest they fall into the most grievous evils, to which of themselves they are tending with all their endeavor.

164. A man who explores himself that he may do the work of repentance, must explore his thoughts and the intentions of his will, and see there what he would be ready to do if it were permitted him; that is, if he were not in fear of the laws and of the loss of reputation, honor, and gain. In his thoughts and intentions are man's evils; and all the evils which he does in his body are therefrom. They who do not explore the evils of their thought and will, cannot do the work of repentance, for they think and will afterward as before; and yet to will evils is to do them. This is to explore one's self.

165. Repentance of the mouth, and not of the life, is not repentance. By repentance of the mouth sins are not remitted, but by repentance of the life. Sins are continually being remitted to man by the Lord, for He is mercy itself; but the sins cling to the man, however he may think that they have been remitted; nor are they removed from him except by a life according to the precepts of true faith. So far as he lives according to these, his sins are removed; and so far as they are removed, they are remitted.

166. It is believed that when sins are remitted, they are wiped away, or are washed away, as filth is washed away with water. But sins are not wiped away, only removed; that is, a man is withheld from them when he is kept in good by the Lord; and when he is kept in good, it appears as if he were without them, and thus as if they were wiped away; and a man can be kept in good so far as he is reformed. How a man is reformed, will be told in the doctrine that follows concerning regeneration. He who believes that sins are remitted in any other manner is much deceived.

167. The signs that men's sins have been remitted, that is, removed, are the following. They perceive enjoyment in worshipping God for the sake of God, and in serving the neighbor for the sake of the neighbor, and thus in doing good for the sake of good, and in speaking truth for the sake of truth: they are unwilling to claim merit for anything of

charity and faith, they shun and feel aversion to evils, such as enmities, hatred, revenge, adulteries, and the very thoughts of such things with intention. But the signs that men's sins are not remitted, that is, removed, are these which now follow. They worship God not for God's sake, and serve the neighbor not for the neighbor's sake; thus they do not do good and speak the truth for the sake of good and truth, but for the sake of themselves and the world. They wish to acquire merit by their deeds. They do not perceive anything other than enjoyable in evils, such as enmity, hatred, revenge, adulteries; and from them they think of them with all license.

168. Repentance which takes place in a free state is avail ing, but that which takes place in a forced state avails nothing. Forced states are states of disease, states of dejection of mind from misfortune, states of imminent death, as also every state of fear which takes away the use of reason. He who is evil, and who in a forced state of compulsion promises repentance and also does good, when he comes into a state of freedom returns into his former life of evil. With the good it is otherwise.

169. After one has explored himself and acknowledged his sins, and repented, he must remain steadfast in good even to the end of his life; for if he afterward falls back into his former life of evil and embraces it, he then commits profanation; for he then conjoins evil to good. Hence his latter state becomes worse than his former, according to the Lord's words: *When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, but findeth it not. Then he saith, I will return into my house from whence I came out; and when he cometh and findeth it empty, and swept and garnished for himself, he then goeth and joineth to himself seven other spirits worse than himself, and they enter in, and dwell there; and the last things of that man become worse than the first* (Matt. xii. 43-45). What profanation is, may be seen in the following pages.

FROM THE HEAVENLY ARCANA.

170. *Of Sin or Evil.* There are innumerable kinds of evil and falsity — n. 1188, 1212, 4818, 4822, 7574. There is evil from falsity, there is falsity from evil, and again there are evil and falsity therefrom — n. 1679, 2243, 4818. What the evil of falsity is, and its quality — n. 2408, 4818, 7272, 8265, 8279. Also what the falsity of evil is, and its quality — n. 6359, 7272, 9304, 10302. Of evils with one's fault, and of evils without his fault — n. 4171, 4172. Of evils from the understanding, and of evils from the will — n. 9009. Transgression, iniquity, and sin — the difference — n. 6563, 9156.

All evils cling to man — n. 2116. Evils cannot be taken away from man, but man can only be withheld from them and kept in good — n. 865, 868, 887, 894, 1581, 4564, 8206, 8393, 8988, 9014, 9333, 9446–9448, 9451, 10057, 10059. Man is withheld from evil and kept in good by the Lord alone — n. 929, 2406, 8206, 10060. Thus evils and sins are only removed, and this is done by successive steps — n. 9334–9336. This is done by the Lord through regeneration — n. 9445, 9452–9454, 9938. Evils shut out the Lord — n. 5696. Man must abstain from evils in order to receive good from the Lord — n. 10109. Good and truth flow in so far as man abstains from evils — n. 2388, 2411, 10675. To be withheld from evil and kept in good is the remission of sins — n. 8391, 8393, 9014, 9444–9450. The signs whether sins have been remitted or not — n. 9449, 9450. It belongs to the remission of sins to look from good and not from evil — n. 7697.

Evil and sin are a separation and a turning away from the Lord; and this is signified in the Word by evil and sin — n. 4997, 5229, 5474, 5746, 5841, 9346. They are also a separation and a turning from good and truth, and this is their signification — n. 7589. They are what is contrary to Divine order, and this is their signification — n. 4839, 5076. Evil is damnation and hell — n. 3513, 6279, 7155. It is not known what hell is, if it is not known what evil is — n. 7181. Evils are as it were heavy, and fall of themselves into hell; and so also the falsities that are from evil — n. 8279, 8298. It is not known what evil is unless it is known what the love of self and the love of the world are — n. 4997, 7178, 8318. All evils are from those loves — n. 1307, 1308, 1321, 1594,

1691, 3413, 7255, 7376, 7488, 7489, 8318, 9335, 9348, 10038, 10742.

All men whatever are born into evils of every kind, even so that their proprium is nothing but evil — n. 210, 215, 731, 874-876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10731. Man must therefore be born again or regenerated, in order to receive a life of good — n. 3701.

Man casts himself into hell when he does evil from consent, then from purpose, and at last from enjoyment — n. 6203. They who are in evil of life are in the falsities of their evil, whether this is known to them or not — n. 7577, 8094. Evil would not be appropriated to man if he believed, as is the reality, that all evil is from hell, and all good from the Lord — n. 4151, 6206, 6324, 6325. In the other life evils are removed from the good, and goods from the evil — n. 2256. In the other life all are let into their interiors, thus the evil into their evils — n. 8870.

In evil is its own punishment, and in good is its own recompence in the other life — n. 696, 967, 1857, 6559, 8214, 8223, 8226, 9048. In the other life a man does not suffer punishment for hereditary evils, because he is not to blame for them, but for his evils of deed — n. 966, 2308. The interiors of an evil man are foul and filthy, however different they may appear in outward form — n. 7046.

In the Word evil is spoken of as from the Lord, when yet there is nothing but good from Him — n. 2447, 6071, 6991, 6997, 7533, 7632, 7677, 7926, 8227, 8228, 8632, 9306. So also with anger — n. 5798, 6997, 8284, 8483, 9306, 10431. The reason that it is so written in the Word — n. 6071, 6991, 6997, 7632, 7643, 7679, 7710, 7926, 8282, 9010, 9128. What is signified by bearing iniquity, where it is said of the Lord — n. 9937, 9965. The Lord turns evil to good with the good who are infested and tempted — n. 8631. To leave it to man to do evil from his freedom, is permission — n. 1778. The Lord governs evils and falsities by the laws of permission, and they are permitted for the sake of order — n. 7877, 8700, 10778. The permission of evil by the Lord is not as the permission of one willing, but as one of not willing, while no help is possible on account of the urgency of the end — n. 7877.

171. *Of Falsity.* The kinds of falsity are innumerable, as many indeed as there are evils; and evils and falsities are according to their origins, which are many — n. 1188, 1212, 4729, 4822,

7574. There is falsity from evil or the falsity of evil, and there is evil from falsity or the evil of falsity, and there is again falsity therefrom — n. 1679, 2243. From a falsity that is assumed as a principle, there flow falsities in a long series — n. 1510, 1511, 4717, 4721. There is falsity from the desires of the love of self and of the world, and there is falsity from the fallacies of the senses — n. 1295, 4729. There are falsities of religion, and there are falsities of ignorance — n. 4729, 8318, 9258. There is falsity in which there is good, and falsity in which there is not good — n. 2863, 9304, 10109, 10302. There is what is falsified — n. 7318, 7319, 10648.

The falsity of evil, its quality — n. 6359, 7272, 9304, 10302. The evil of falsity, its quality — n. 2408, 4818, 7272, 8265, 8279. Falsities from evil appear like clouds and like impure waters over the hells — n. 8138, 8146, 8210. Such waters also signify falsities — n. 739, 799, 7307. They who are in hell speak falsities from evil — n. 1695, 7351, 7352, 7357, 7392, 7699. They who are in evil cannot but think falsity while they think from themselves — n. 7457.

There are falsities of religion that agree with good, and those which disagree — n. 9258. Falsities of religion, if they do not disagree with good, do not produce evil except with those who are in evil of life — n. 8318. Falsities of religion are not imputed to those who are in good, but to those who are in evil — n. 8051, 8149. Any falsity may be confirmed, and when it has been confirmed it appears as truth — n. 5033, 6865, 8521, 8780. Care must be taken lest falsities of religion be confirmed, for thence principally comes the permission of falsity — n. 845, 8780. How hurtful is the permission of falsity — n. 794, 806, 5096, 7686. The permission of falsity is continually exciting things confirmatory of falsity — n. 1510, 1511, 2477. They who are in the permission of falsity are interiorly bound — n. 5096. When they who are in the strong persuasiveness of falsity draw near to others in the other life, they close up their rational and as it were suffocate them — n. 3895, 5128.

Truths that are not genuine, and falsities also, can be consoled with genuine truths; but falsities that have good in them, not falsities in which there is evil — n. 3470, 3471, 4551, 4552, 7344, 8149, 9298. Falsities in which there is good are received by the Lord as truths — n. 4736, 8149. The good which has its qual-

ity from falsity is accepted by the Lord if there is ignorance, and innocence in the ignorance, and a good end — n. 7887.

Evil falsifies truth, for it draws aside and applies truth to evil — n. 8094, 8149. That is called falsified truth which has been applied to evil by confirmation — n. 8062. Falsified truth is contrary to truth and good — n. 8062. More concerning falsifications of truth — n. 7318, 7319, 10648.

172. *Concerning Profaners and Profanation* (n. 169). Profanation is the commingling of good and evil, and also of truth and falsity, in man — n. 6348. None can profane goods and truths, or the holy things of the church and of the Word, except those who first acknowledge and believe them — and more if they live according to them — and afterward recede from the faith, do not believe them, and live for themselves and the world — n. 593, 1008, 1010, 1059, 3398, 3399, 3898, 4289, 4601, 8394, 10287. One who believes truths in childhood and afterward does not believe, profanes lightly; but one who confirms the truths in himself later, and afterward denies them, profanes grievously — n. 6959, 6963, 6971. They also profane who believe truths and live wickedly, also they who do not believe truths while they live holily — n. 8882. A man profanes if after repentance of heart he relapses into his former evils, and there his latter state is worse than the former — n. 8394. Those in the Christian world who defile the holy things of the Word by unclean thoughts and conversation, commit profanation — n. 4050, 5390. There are various kinds of profanation — n. 10287.

They who have not acknowledged holy things cannot profane them, still less they who do not know them — n. 1008, 1010, 1059, 9188, 10287. They who are within the church can profane holy things, but not they who are without — n. 2051. Gentiles cannot profane, because they are out of the church and have not the Word — n. 1327, 1328, 2051, 9021. Nor can the Jews profane the holy interior things of the Word and the church, because they do not acknowledge them — n. 6963. Therefore interior truths were not disclosed to the Jews; for if they had been disclosed and acknowledged they would have profaned them — n. 3398, 3479, 6963. Profanation is meant by the Lord's words quoted above (n. 169): *When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest but findeth it not. Then he saith, I will return into my house from whence I came out; and when he cometh*

and findeth it empty, swept, and garnished for himself, then goeth he and taketh with himself seven other spirits worse than himself, and they enter in and dwell there: and the last things of that man become worse than the first (Matt. xii. 43-45). By the unclean spirit going out of a man, is meant the repentance of one who is in evil; by his walking through dry places and finding no rest, is meant that the life of good is such to him; by the house into which he returns, because he finds it empty and garnished for him, is meant the man himself and his will, that it is without good; by the seven spirits that he takes to himself, and with whom he returns, is meant evil that is conjoined with good; his last state being then worse than the former, means profanation. This is the internal sense of these words, for the Lord spoke by correspondences. The meaning is similar in the Lord's words to him whom He cured at the pool of Bethesda: *Behold thou art made whole; sin no more lest a worse thing come unto thee* (John vi. 14). Also in these words: *He hath blinded their eyes and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them* (John xii. 40). To turn themselves and be healed, is to profane; which takes place when truths and goods are acknowledged and afterward rejected. So would it have been if the Jews had turned themselves and been healed, as was said above.

The lot of profaners in the other life is the worst of all, since the good and truth which they have acknowledged remain, and also evil and falsity; and because these cohere, there is a tearing asunder of the life — n. 571, 582, 6348. It is therefore as far as possible provided by the Lord that profanation shall not take place — n. 2426, 10287. Man is therefore withheld from acknowledgment and faith, if he cannot remain steadfast in them to the end of life — n. 3398, 3402; and he therefore is rather kept in ignorance and in external worship — n. 301-303, 1327, 1328. The Lord also treasures up in man's interiors the truths and goods which he has received by acknowledgment — n. 6595.

Lest interior truths should be profaned, they are not revealed till a church is at its end — n. 3398, 3399. Wherefore the Lord came into the world and opened interior truths when the church was utterly vastated — n. 3398: see what is adduced on this subject in the little work concerning the Final Judgment and the Babylon that was destroyed (n. 73, 74).

In the Word Babel signifies the profanation of good, and Chaldea signifies the profanation of truth — n. 1182, 1283, 1295, 1304, 1306-1308, 1321, 1322, 1326. These profanations correspond to the forbidden degrees, or the foul adulteries, spoken of in the Word — n. 6348. In the church of Israel and Judah profanation was represented by the eating of blood, which was therefore so strictly forbidden — n. 1003.

REGENERATION.

173. He who does not receive spiritual life, that is, who is not born anew of the Lord, cannot come into heaven; which the Lord teaches in John: *Verily, verily, I say unto thee, except one be born again, he cannot see the kingdom of God* (iii. 3).

174. Of his parents a man is not born into spiritual life, but into natural life. Spiritual life is to love God above all things, and to love the neighbor as one's self, and to do this according to the precepts of faith which the Lord has taught in the Word. But natural life is to love one's self and the world more than the neighbor, and indeed more than God Himself.

175. Every one is born of his parents into the evils of the love of self and of the world. Every evil which by habit had taken on a nature, as it were, is derived into the offspring, and thus by successive steps from parents, grandparents, and great-grandparents in a long series back. Hence the derivation of evil becomes at length so great that the all of a man's own life is nothing but evil. This continual derivation is not broken and altered, except by a life of faith and charity from the Lord.

176. To that which a man derives hereditarily he continually inclines, and into it he lapses. Thus he confirms that evil in himself, and also superadds more from himself. These evils are altogether contrary to spiritual life, and destroy it. And, therefore, unless man receives new life from

the Lord, which is spiritual life, and thus unless he is conceived anew, is born anew, and is brought up anew, that is, is created anew, he is damned; for he wills nothing else, and hence thinks nothing else, than what is of self and the world, just as they do in hell.

177. No one can be regenerated unless he knows such things as are of the new life, that is, of spiritual life. The things of the new life, or of spiritual life, are truths which are to be believed and goods which are to be done. The truths are of faith, the goods are of charity. These things no one can know of himself; for a man takes in only those things which have come in the way of his senses. From these he has procured to himself light which is called natural light, from which he sees nothing else but the things of the world and of self, and not those of heaven and of God. These he must learn from revelation — as, that the Lord, Who is God from eternity, came into the world to save the human race; that He has all power in heaven and on earth; that the all of faith and the all of charity, and thus all truth and good, are from Him; that there is a heaven and that there is a hell; that a man is to live to eternity, in heaven if he has lived well, in hell if he has lived evilly.

178. These things and many more are things of faith, which the man who is to be regenerated needs to know; for he who knows them can think them and then will them, and at length do them, and thus have a new life. For example, he who does not know that the Lord is the Saviour of the human race, cannot have faith in Him, love Him, and thus do good for His sake. He who does not know that all good is from Him, cannot think that his own salvation is from Him, still less can he wish to have it so, and thus cannot live from Him. He who does not know that there is a hell, nor that there is a heaven, nor that there is an eternal life, can by no means think about the life of heaven, nor can he apply himself to receiving it. And so of the rest.

179. Every one has an internal man and an external man.

The internal man is what is called the spiritual man, and the external the natural man. Both must be regenerated, that the man may be regenerated. With the man who has not been regenerated, the external or natural man rules, and the internal serves; but with the man who has been regenerated the internal or spiritual man rules and the external serves. From which it is plain that the order of life has been inverted with man from his birth, so that that which ought to rule serves, and that which ought to serve rules. This order must be again inverted, that the man may be saved; and this inversion can in no other way take place than by regeneration from the Lord.

180. What it is for the internal man to rule and for the external to serve, and the reverse, may be illustrated as follows. If a man places all good in pleasure, in gain, or in pride, and finds enjoyment in hatred and revenge, and searches out interiorly in himself reasons which confirm him in this, then the external man rules and the internal serves. But when a man perceives good and enjoyment in thinking and willing well, sincerely, and justly, and in speaking and doing outwardly in like manner, then the internal man rules and the external serves.

181. The internal man is first regenerated by the Lord, and afterward the external, and the latter by means of the former. For the internal man is regenerated by thinking the things which are of faith and charity, but the external by a life according to them. This is meant by the Lord's words: *Except one be born of water and the spirit, he cannot enter into the kingdom of God* (John iii. 5). Water in the spiritual sense is the truth of faith, and spirit is a life according to it.

182. The man who has been regenerated is in heaven as to his internal man, and is an angel there with the angels, among whom also he comes after death. He can then live the life of heaven — love the Lord, love the neighbor, understand truth, be wise in good, and perceive blessedness therefrom.

FROM THE HEAVENLY ARCANA.

183. *What Regeneration is, and why it takes place.* At this day little is known concerning regeneration — reasons — n. 3761, 4136, 5398. Man is born into evils of every kind, and consequently he is as to his proprium nothing but evil from birth — n. 210, 215, 731, 874-876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8549, 8550, 8552, 10283, 10284, 10286, 10731. That man's hereditary is nothing but evil, may be seen in the extracts collected above (n. 83). All that is of man's proprium is nothing but evil (n. 82).

Man of himself, so far as he is led of his hereditary and his proprium, is worse than the brute animals — n. 637, 3175. Of himself, therefore, he continually looks to hell — n. 694, 8480. Wherefore if man were led of his proprium, he would not by any means be saved — n. 10731.

Man's natural life is contrary to spiritual life — n. 3913, 3928. The good which man does of himself or of proprium is not good, because he does it for the sake of himself and for the sake of the world — n. 8480. Man's proprium must be removed, that the Lord and heaven can be present — n. 1023, 1044. Man's proprium is actually being removed while man is being regenerated by the Lord — n. 9334-9336, 9452, 9454, 9938. Man therefore must be created anew, that is, regenerated — n. 8548, 8549, 9450, 9452, 9937. By creating man is signified in the Word regenerating him — n. 16, 88, 10634.

Man is conjoined to the Lord by regeneration — n. 2004, 9338, and is also consociated with angels in heaven — n. 2474. A man does not come into heaven until he is in a state to be led by the Lord by means of good, which is the case when he has been regenerated — n. 8516, 8539, 8722, 9139, 9832, 10367.

In the man who has not been regenerated, the external or natural man rules and the internal serves — n. 3167, 8743. Thus the state of man's life is an inverted one from his birth; and therefore must necessarily be inverted again that man may be saved — n. 6507, 8552, 8553, 9256. The end of regeneration is that the internal or spiritual man may rule, and the external or natural man serve — n. 911, 913. Which also is the case after a man has been regenerated — n. 5128, 5651, 8743. For after regenera-

tion the love of self and of the world no longer reigns, but love to the Lord and toward the neighbor, thus the Lord and not man — n. 8856, 8857. Hence it is manifest that man cannot be saved unless he is regenerated — n. 5280, 8548, 8772, 10156.

Regeneration is a plane for perfecting man's life for ever — n. 9334. The regenerate man is being perfected forever — n. 6648, 10048. The quality of the regenerate and of the non-regenerate man — n. 977, 986, 10156.

184. *Who is regenerated.* A man cannot be regenerated unless he has been instructed in the truths of faith and the goods of charity — n. 677, 679, 711, 8635, 8638-8640, 10729.

They who are in truths only and not in good cannot be regenerated — n. 6567, 8725. No one is regenerated unless he is endowed with charity — n. 989. None can be regenerated but they who have conscience — n. 2689, 5470. Every one is regenerated according to his faculty of receiving the good of love to the Lord and of charity toward the neighbor, by means of the truths of faith from the doctrine of the church, which is from the Word — n. 2967, 2975. Further, who can be regenerated and who cannot — n. 2689. They who live a life of faith and charity, and are not regenerated in the world, are regenerated in the other life — n. 989, 2490.

185. *Regeneration is from the Lord alone.* The Lord alone regenerates man, and not man nor angel himself at all — n. 10067. Man's regeneration is an image of the Lord's glorification; that is, as the Lord made His Human Divine, so He makes spiritual the man whom He regenerates — n. 3043, 3138, 3212, 3296, 3490, 4402, 5688, 10057, 10076. The Lord wishes to have the whole man whom He regenerates, and not a part — n. 6138.

186. *More things concerning Regeneration.* Man is regenerated by means of the truths of faith and a life according to them — n. 1004, 2046, 9088, 9959, 10028. This is meant by the Lord's words: *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God* (John iii. 5). By water is signified the truth of faith, and by spirit a life according to it — n. 10240. Water in the Word signifies the truth of faith — n. 2702, 3058, 5668, 8568, 10238. Spiritual purification also, which is purification from evils and falsities, is effected by the truths of faith — n. 2799, 5954, 7044, 7918, 9088, 10229, 10237. When man is being regenerated, truths are sown and implanted in good, so as to become of the life

— n. 880, 2189, 2574, 2697. Of what quality truths must be that they may be implanted in good — n. 8725. In regeneration, truth is initiated in good and conjoined to it, and reciprocally good to truth — n. 5365, 8516. How the reciprocal initiation and conjunction are effected — n. 3155, 10067. Truth is implanted in good when it becomes of the will, since it then becomes of the love — n. 10367.

There are two states with the man who is being regenerated; the first is while he is led through truth to good, the second when he acts from good, and sees truth from good — n. 7992, 7993, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701, 8772, 9227, 9230, 9274, 9736, 10048, 10057, 10060, 10076. The quality of man's state when truth is in the first place and good in the second — n. 3610. It is hence plain that while man is being regenerated he looks from truth to good; but when regenerated he looks to truth from good — n. 6247. Thus there is effected an overturn as it were, in the inversion of the man's state — n. 6507.

But it is to be known that the case is this: while a man is being regenerated, truth is not actually in the first place and good in the second, but only apparently; but when the man is regenerated, good is in the first place and truth in the second, actually and perceptibly — n. 3324, 3325, 3330, 3336, 3494, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4245, 4247, 4337, 4925, 4926, 4928, 4930, 4977, 5351, 6256, 6269, 6273, 8516, 10110. Thus good is the first and the last of regeneration — n. 9337. Because truth appears to be in the first place and good in the second while man is being regenerated, or, what is the same, while man is becoming a church, on account of this appearance there was a controversy among the ancients, whether the truth of faith or the good of charity is the first-born of the church — n. 367, 2435. The good of charity is actually the first-born of the church, but the truth of faith only apparently so — n. 3325, 3494, 4925, 4926, 4928, 4930, 8042, 8080. Moreover, by first-born in the Word is signified the first thing of the church, to which belong priority and superiority — n. 3325. The Lord is therefore called the First-born, because in Him and from Him is all the good of love, of charity, and of faith — n. 3325.

There must be no turning back from the latter state, in which truth is looked to from good, to the former state, in which good is looked to from truth: reasons — n. 2454, 3650-3655, 5895, 5897,

7857, 7923, 8505, 8506, 8510, 8512, 8516, 9274, 10184. These words of the Lord are there explained — *Neither let him which is then in the field return back to take his clothes* (Matt. xxiv. 18); also these: *And he that is then in the field, let him not return to those things which are behind him. Remember Lot's wife* (Luke xvii. 31, 32): for by these words those things are signified.

The process of man's regeneration, how effected, described — n. 1555, 2343, 2490, 2657, 2979, 3057, 3286, 3310, 3316, 3332, 3470, 3701, 4353, 5113, 5126, 5270, 5280, 5342, 6717, 8772, 8773, 9043, 9103, 10021, 10057, 10367. The arcana of regeneration are innumerable, since regeneration continues throughout man's whole life — n. 2679, 3179, 3584, 3665, 3690, 3701, 4377, 4551, 4552, 5122, 5126, 5398, 5912, 6751, 9103, 9258, 9296, 9297, 9334. Scarce anything of these arcana comes to man's knowledge and perception — n. 3179, 9336. This is meant by the Lord's words: *The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh and whither it goeth; so is every one that is born of the Spirit* (John iii. 8). Concerning the process of the regeneration of the man of the spiritual church — n. 2675, 2678, 2679, 2682. And concerning the process of the regeneration of the man of the celestial church, the difference between them — n. 5113, 10124.

Of the man who is being regenerated the case is similar to that of a child, who first learns to speak, then to think, afterward to live well, until all things flow spontaneously, as of themselves — n. 3203, 9296, 9297. Thus one who is being regenerated is first led by the Lord as a child, then as a boy, afterward as an adult — n. 3665, 3690, 4377-4379, 6751. While man is being regenerated by the Lord, he is first in a state of external innocence, which is his state of infancy; and is afterward successively led into a state of internal innocence, which is his state of wisdom — n. 9334, 9335, 10021, 10210. The quality of the innocence of infancy, and of the innocence of wisdom — n. 1616, 2305, 2306, 3494, 4563, 4797, 5608, 9301, 10021. Comparison of the regeneration of man with the conception and formation of the embryo in the womb — n. 3570, 4931, 9258. Therefore generations and nativities in the Word signify spiritual generations and nativities, which are of regeneration — n. 613, 1145, 1255, 2020, 2584, 3860, 3868, 4070, 4668, 6239, 10204. The regeneration of man illustrated by germinations in the vegetable kingdom — n. 5115, 5116. The regeneration of man represented in the rainbow — n. 1042, 1043, 1053.

The internal or spiritual man and the external or natural man must each of them be regenerated, and the one by means of the other — n. 3868, 3870, 3872, 3876, 3877, 3882. The internal man is regenerated before the external, since the internal man is in the light of heaven, and the external man in the light of the world — n. 3321, 3325, 3469, 3493, 4353, 8746, 9325. The external or natural man is regenerated by means of the internal or spiritual — n. 3286, 3288, 3321. A man is not regenerate before the external or natural man has been regenerated — n. 8742-8747, 9043, 9046, 9061, 9325, 9334. The spiritual man is being shut unless the natural man is being regenerated — n. 6299. And it is as it were blind with respect to the truths and goods of faith and love — n. 3493, 3969, 4353, 4588. When the natural man has been regenerated, the whole man has been regenerated — n. 7442, 7443. This is signified by the washing of the disciples' feet, and by these words of the Lord: *He that hath been bathed needed not but to wash his feet, and is wholly clean* (John xiii. 9, 10) — n. 10243. Washing in the Word signifies spiritual washing, which is purification from evils and falsities — n. 3147, 10237, 10241. Feet signify those things which are of the natural man — n. 2162, 3761, 3986, 4280, 4938-4952. Therefore to wash the feet is to purify the natural man — n. 3147, 10241.

How the natural man is regenerated — n. 3502, 3508, 3509, 3518, 3573, 3576, 3579, 3616, 3762, 3786, 5373, 5647, 5650, 5651, 5660. The quality of the natural man when it is regenerate, and when it is not regenerate — n. 8744, 8745. So far as the natural man does not combat with the spiritual man, the man is regenerate — n. 3286. When a man has been regenerated, the natural man perceives spiritual things by influx — n. 5651.

The sensual, which is the ultimate of the natural man, is not regenerated at this day, but the man is elevated above it — n. 7442. That all who are being regenerated are actually being elevated from sensual things into the light of heaven — n. 6183, 6454. The quality of the sensual man may be seen in the extracts above (n. 50).

A man is regenerated by influx into his knowledges of good and truth — n. 4096, 4097, 4364. When he is being regenerated, he is introduced through mediate goods and truths into genuine goods and truths, and afterward the mediate goods and truths are relinquished and the genuine succeed in their place — n. 3665, 3686,

3690, 3974, 4063, 4067, 4145, 6384, 9382. Then another order is induced among his truths and goods — n. 4250, 4251, 9931, 10303. They are disposed according to ends — n. 4104. Thus according to the uses of spiritual life — n. 9297. Those who are being regenerated undergo states and are continually brought more interiorly into heaven, and thus nearer to the Lord — n. 6645. The regenerate man is in the order of heaven — n. 8512. His internal has been opened into heaven — n. 8512, 8513. A man by regeneration comes into angelic intelligence, which however lies concealed in his interiors so long as he remains in the world, but is opened in the other life; and his wisdom is then like that of the angels — n. 2494, 8747. The state of those who are being regenerated described in respect to enlightenment — n. 2697, 2701, 2704. By regeneration a man receives a new understanding — n. 2657. How the case is with respect to the fruiting of good and the multiplying of truth, with those who are regenerated — n. 984. With a regenerate person truths from good form as it were each a little star by successive derivations, and continually multiply themselves round about — n. 5912. With a regenerate person truths from good are disposed into such order that the genuine truths of good, from which as their parents the rest proceed, are in the middle, while the rest succeed in order according to their relationships and affinities, down to the ultimates, where there is obscurity — n. 4129, 4551, 4552, 5134, 5270. With a regenerate person truths from good are disposed in the form of heaven — n. 3316, 3470, 3584, 4302, 5704, 5709, 6028, 6690, 9931, 10303; and in the work on "Heaven and Hell," in the chapter concerning the Form of Heaven, according to which are its Consociations and Communications (n. 200-212); and in that concerning the Wisdom of the Angels of Heaven (n. 265-275).

With a regenerate person there is a correspondence between spiritual things and natural — n. 2850. This order of life is altogether inverted — n. 3332, 5159, 8995. He is altogether a new man as to his spirit — n. 3212. He appears like the unregenerate man in externals, but not in internals — n. 5159. Spiritual good, which is to will and to do good from an affection of the love of good, can only be given to a man by means of regeneration — n. 4538. Those truths which enter with affection are reproduced — n. 5893. Truths so far as they are deprived of life from the proprium of man, are conjoined to good, and receive spiritual life —

n. 3607, 3610. So far as evils from the love of self and of the world are removed, there is life in truths — n. 3610.

The first affection of truth with man who is being regenerated, is not pure, but it is purified successively — n. 3089, 8413. Evils and falsities with the man who is being regenerated are removed slowly, and not quickly — n. 9334, 9335. The evils and falsities of the proprium of a man still remain, and are only removed by regeneration — n. 865, 868, 887, 929, 1581, 2406, 4564, 8206, 8393, 8988, 9014, 9333-9336, 9445, 9447, 9448, 9451-9454, 9938, 10057, 10060. A man can never be so far regenerated as to be called perfect — n. 894, 5122, 6648. Evil spirits dare not assault a regenerate man — n. 1695. Those who believe in the justification taught in the church, know little of regeneration — n. 5398.

That a man must have freedom, to be able to be regenerated — n. 1937, 1947, 2876, 2881, 3145, 3146, 3158, 4031, 8700. A man is introduced into heavenly freedom by regeneration — n. 2874, 2875, 2882, 2892. There is no conjunction of good and truth by compulsion, thus no regeneration — n. 2875, 2881, 4031, 8700. Other particulars respecting liberty as it regards regeneration may be seen in the doctrine above, in the chapter on Freedom.

One who is being regenerated must necessarily undergo temptations — n. 3606, 8403, because temptations take place for the sake of the conjunction of good and truth, and also of the internal and the external man — n. 4248, 4572, 5773.

TEMPTATION.

187. Those only who are being regenerated undergo spiritual temptations; for spiritual temptations are pains of mind with those who are in goods and truths, induced by evil spirits. When these excite the evils that are in them, there arises an anxiety which is of temptation. Man does not know from whence it comes, because he is ignorant of this its origin.

188. For there are with every one evil spirits and good spirits. The evil spirits are in his evils, and the good spirits in his goods. When the evil spirits come near they draw out his evils, and the good spirits on the other hand his goods.

Hence there is collision and combat, from which the man has interior anxiety, which is temptation. From this it is plain that temptations are induced from hell, and not from heaven. This also is according to the faith of the church, which is that God tempts no one.

189. There are also interior anxieties with those who are not in goods and truths; but they are natural anxieties, and not spiritual. They are distinguished by this, that natural anxieties have for their object worldly things, but spiritual anxieties heavenly things.

190. In temptations the dominion of good over evil, or of evil over good, is in question. The evil which wishes to rule is in the natural or external man, and the good in the spiritual or internal man. If the evil conquers, then the natural man rules; but if the good conquers, then the spiritual man rules.

191. These combats are carried on by means of the truths of faith drawn from the Word. From them must one fight against evils and falsities. If he fights from any others than these he does not conquer, for the Lord is not in any others. As the combat is carried on by means of the truths of faith, therefore one is not admitted into that combat before he has come into knowledges of good and truth, and has thereby acquired some spiritual life. For which reason those combats do not arise with any one before he has come to adult age.

192. If the man yields, his state after the temptation becomes worse than his state before it; for evil has then acquired to itself power over good, and falsity over truth.

193. Since faith is rare at this day because there is not charity, for the church is at its end, therefore few at this day are admitted into any spiritual temptations. Hence it is scarce known what they are, and to what they conduce.

194. Temptations conduce to the acquiring of dominion for good over evil, and for truth over falsity; also to the confirming of truths, and to conjoining them to goods, and at the

same time to dispersing evils and their falsities. They conduce also to the opening of the spiritual internal man, and to the subjection of the natural man to it; and also to breaking up the loves of self and the world, and to subduing the lusts which are from them. When these things have been accomplished there come to the man enlightenment and perception what are truth and good, and what are falsity and evil. From this there come to him intelligence and wisdom, which afterward increase from day to day.

195. In temptations the Lord alone combats for man. If the man does not believe that the Lord alone combats for him and conquers for him, he then undergoes only an external temptation, which brings him no good.

FROM THE HEAVENLY ARCANA.

196. Before giving in summary what is contained in the "Heavenly Arcana" respecting temptations, something shall first be prefaced concerning them, in order that it may be known still more clearly from whence they proceed. When the truths of faith which a man believes in his heart, and according to which he loves to live, are inwardly assaulted, it is called a spiritual temptation; especially when the good of love in which he places his spiritual life is assaulted. Those assaults take place in various ways — by an influx into the thoughts and the will of scandals against good and truth; also by a continual drawing forth and bringing to remembrance of the evils which one has committed, and of the falsities which he had thought, thus by an inundation of such things; and at the same time by an apparent closing of the interiors of the mind, and consequently of communication with heaven, by which he is cut off from thinking from his own faith, and willing from his own love. These things are effected by evil spirits who are with the man; and when they take place, they assume the appearance of interior anxieties and pains of conscience; for such things affect and torment the man's spiritual life, he supposing that they proceed, not from evil spirits, but from himself, in his interiors. Man does not know that such assaults proceed from evil spirits, because he does not know that spirits are present with him; evil spirits in his evils, and good spirits in his goods; and that

they are in his thoughts and affections. These temptations are very grievous when they are joined with pains induced upon the body; and still more so when those pains are of long continuance and of increasing severity, and when the Divine mercy is implored, and there still is no deliverance; hence results despair, which is the end.

Some particulars shall first be adduced from the "Heavenly Arcana" concerning the spirits that are with men, because temptations proceed from them.

Spirits and angels are attendant on every man — n. 697, 5846-5866. They are in his thoughts and affections — n. 2888, 5846, 5848. If spirits and angels were taken away, man could not live — n. 2887, 5849, 5854, 5993, 6321. Because by spirits and angels a man has communication and conjunction with the spiritual world, without which he would have no life — n. 697, 2796, 2886, 2887, 4047, 4048, 5846-5866, 5976-5993. The spirits with a man are changed according to the affections of his love — n. 5851. Spirits from hell are in a man's own love — n. 5852, 5979-5993. Spirits enter into all things of a man's memory — n. 5853, 5857, 5859, 5860, 6192, 6193, 6198, 6199. Angels are in the ends from which and for the sake of which a man thinks, wills, and acts as he does, and in no other way — n. 1317, 1645, 5845. Men are not visible to spirits, as spirits are not visible to men — n. 5862. Spirits cannot through men see what is in our solar world — n. 1880. Though spirits and angels are with a man, in his thoughts and affections, yet still he is in freedom of thinking, willing, and acting — n. 5982, 6477, 8209, 8307, 10777. See also in the work on "Heaven and Hell," where the Conjunction of Heaven with the Human Race is treated of — n. 291-302.

197. *Whence and of what quality temptations are.* Temptations exist from the evil spirits that are with a man, who insinuate scandals against the goods and truths which he loves and believes, and likewise excite the evils which he has done and the falsities which he has thought — n. 741, 751, 761, 3927, 4307, 4572, 5936, 6657, 8960. The evil spirits then use all sorts of cunning and malice — n. 6666. The man who is in temptations is near hell — n. 8131. There are two forces which are acting in temptations, a force from within from the Lord, and a force from without from hell, man being in the midst — n. 8168.

A man's reigning love is assaulted in temptations — n. 847,

4274. Evil spirits attack those things only which are of a man's faith and love, thus those things which are of his spiritual life; wherefore at such times his eternal life is at stake — n. 1820. The state of temptations compared with that of a man among robbers — n. 5246. In temptations angels from the Lord keep the man in the truths and goods which are with him, but evil spirits keep him in the falsities and evils which are with him; whence arise conflict and combat — n. 4249.

Temptation is combat between the internal or spiritual man, and the external or natural man — n. 2183, 4256; thus between the enjoyments of the internal and those of the external man, which are then opposite to each other — n. 3928, 8351. It takes place on account of the disagreement between those enjoyments — n. 3928. The dominion of one over the other is what is contended for in temptations — n. 3928, 8961.

That no one can be tempted unless he is in the acknowledgment of truth and good, and in the affection for them, because there is otherwise no combat; for there is nothing spiritual to act against what is natural, thus there is no contest for dominion — n. 3928, 4299. Whoever has found any spiritual life, undergoes temptations — n. 8963. Temptations exist with those who have conscience, that is, with those who are in spiritual love; but more grievous with those who have perception, that is, with those who are in celestial love — n. 1668, 8963. Dead men, that is, those who are not in faith and love to God, and in love toward their neighbor, are not admitted into temptations, because they would fall — n. 270, 4274, 4299, 8964, 8968. Therefore very few at this day are admitted into spiritual temptations — n. 8965. Others have anxieties from various causes in the world, past, present, or future, which are often attended with infirmity of mind and weakness of body; but these are not the anxieties of temptations — n. 762, 8164. Spiritual temptations are sometimes joined with bodily pains, and sometimes not — n. 8164. A state of temptations is an unclean and filthy state, because evils and falsities are insinuated, and also doubts concerning goods and truths — n. 5246. Also because in temptations there are indignations, pains of mind, and many affections that are not good — n. 1917, 6829. There is also obscurity and doubt concerning the end — n. 1820, 6829: and likewise concerning the Divine providence and the hearing of prayer, because prayers are not heard in temptations

as they are out of them — n. 8179. Also because a man when he is in temptation seems to himself to be in a state of condemnation — n. 6097: because a man perceives clearly what is doing in his external man, thus the things which evil spirits insinuate and call forth, according to which he thinks of his state; but he is not sensible of what is being done in his internal man, thus of the things which flow in by means of angels from the Lord; and therefore he cannot judge of his state therefrom — n. 10236, 10240.

Temptations are generally carried to desperation, which is their end — n. 1787, 2694, 5279, 5280, 6144, 7177, 7155, 7166, 8165, 8567; the reasons — n. 2694. In the temptation itself there are also desperations, but these close into a general one — n. 8567. In the state of desperation a man speaks bitter things, but the Lord does not attend to them — n. 8165. When the temptation is finished, there is at first a fluctuation between truth and falsity — n. 848, 857: but afterward truth shines, and becomes serene and gladsome — n. 3696, 4572, 6829, 8367, 8370.

Those who are regenerated undergo temptations not once only, but many times, because many evils and falsities are to be removed — n. 8403. If those who have acquired some spiritual life do not undergo temptations in the world, they undergo them in the other life — n. 7122. How temptations take place in the other life, and where — n. 537-539, 699, 1106-1113, 1122, 2694, 4728, 4940-4951, 6119, 6928, 7090, 7122, 7127, 7186, 7317, 7474, 7502, 7541, 7542, 7545, 7768, 7990, 9331, 9763. The state of enlightenment of those who come out of temptation, and are taken up into heaven, and their reception there — n. 2699, 2701, 2704.

The nature of the temptation occasioned by failure of truth, and the desire for it at the time — n. 2682, 8352. The temptation of infants in the other world, through which they learn to resist evils — n. 2294. The difference between temptations, infestations, and vastations — n. 7474.

198. *How and when temptations take place.* Spiritual combats chiefly take place through the truths of faith — n. 8962. Truth is the first thing in the combat — n. 1685. Men of the spiritual church are tempted as to the truths of faith, and they therefore carry on the combat by truths; but men of the celestial church are tempted as to goods of love, and they carry on the combat by goods — n. 1668, 8963. Those of the spiritual church for the most part do not combat from genuine truths, but from such things as they

believe to be true from the doctrine of their own church; which doctrine however ought to be such as to be capable of being conjoined to good — n. 6765.

Whoever is regenerated must undergo temptations, and cannot be regenerated without them — n. 5036, 8403; and temptations are therefore necessary — n. 7090. The man who is being regenerated comes into temptations when evil endeavors to gain dominion over good, and the natural man over the spiritual man — n. 6657, 8961; and when good ought to take the first place — n. 4248, 4249, 4256, 8962, 8963. Those who are being regenerated are first let into a state of tranquillity, then into temptations, and afterward they return into a state of tranquillity of peace, which is the end — n. 3696.

199. *What good is effected by temptations.* The general effect of temptations — n. 1692, 1717, 1740, 6144, 8958-8969. By temptations there is acquired for the spiritual or internal man dominion over the natural or external man, and consequently for good over evil, and for truth over falsity; because good resides in the spiritual man, which cannot exist without it, and evil resides in the natural man — n. 8961. Now as temptation is a combat between them, the contest is for dominion, that is, whether the spiritual man shall have dominion over the natural, thus good over evil, or the reverse; consequently, whether the Lord shall have dominion over the man or hell — n. 1923, 3928. The external or natural man by means of temptations receives truths corresponding to the affection for them in the internal or spiritual man — n. 3321, 3928. The internal spiritual man is opened and conjoined with the external by means of temptations, in order that the man as to each may be elevated and look to the Lord — n. 10685. The internal spiritual man is opened and conjoined with the external by means of temptations, because the Lord acts from the interior, and flows in thence into the external, and removes and subjugates the evils therein, and at the same time subjects it and renders it subordinate to the internal — n. 10685.

Temptations take place for the sake of the conjunction of good and truth, and the dispersion of the falsities which adhere to truths and goods — n. 4572. Consequently good is conjoined to truths by means of temptations — n. 2272. The vessels recipient of truth are softened by means of temptations, and put on a state receptive of good — n. 3318. Truths and goods, consequently

the things which are of faith and charity, are confirmed and implanted by means of temptations — n. 8351, 8924, 8966, 8967; and evils and falsities are removed, thus room made for the reception of goods and truths — n. 7122. By means of temptations the loves of self and of the world, from which proceed all evils and falsities, are broken — n. 5356; and thus the man is humbled — n. 8966, 8967. Evils and falsities are subdued, separated, and removed, but not abolished, by means of temptations — n. 868. By means of temptations corporeal things with their lusts are subdued — n. 857, 868. The man by means of temptations learns what good and truth are, even from their relation to their opposites, which are evils and falsities — n. 5356. He also learns that in himself he is nothing but evil, and that all the good in him is from the Lord, and from His mercy — n. 2334.

By means of the temptations in which a man conquers, evil spirits are deprived of the power of acting against him any further — n. 1695, 1717. The hells dare not rise up against those who have suffered temptations and have conquered — n. 2183, 8273.

After temptations in which a man has conquered, there is joy arising from the conjunction of good and truth, though the man knows not the source of the joy he then feels — n. 4572, 6829. There is then the enlightenment of the truth which is of faith, and the perception of the good which is of love — n. 8367, 8370: from these he has intelligence and wisdom — n. 8966, 8967. Truths after temptations increase immensely — n. 6663; and good has the precedence, or is in the first place, and truth in the second — n. 5773; and the man as to his internal spiritual man is admitted into angelic societies, thus into heaven — n. 6611.

Before a man undergoes temptations the truths and goods which are with him are disposed in order by the Lord, so that he may be capable of resisting the evils and falsities which are with him from hell, and which are excited — n. 8131. In temptations the Lord looks forward to good while the evil spirits intend evil — n. 6574. After temptations the Lord reduces truths with goods into a new order, and disposes them into heavenly form — n. 10685. That the interiors of the spiritual man are disposed into a heavenly form, may be seen in the work on "Heaven and Hell," where it treats of the Form of Heaven, according to which are regulated the associations and communications therein — n. 200-212.

Those who succumb in temptations come into condemnation,

because evils and falsities conquer, and the natural man prevails over the spiritual man, and afterward has the dominion; and the latter state becomes worse than the former — n. 8165, 8169, 8961.

200. *The Lord combats for man in temptations.* The Lord alone combats for man in temptations, and man does not fight at all from himself — n. 1692, 8172, 8175, 8176, 8273. A man cannot by any means fight against evils and falsities from himself, because that would be against all the hells, which the Lord alone can subdue and conquer — n. 1692. The hells fight against a man, and the Lord for him — n. 8159. A man fights from truths and goods, thus from the knowledges of them and the affections for them which are with him; but it is not the man who fights, but the Lord by means of these knowledges and affections — n. 1661. The man in temptations thinks that the Lord is absent, because his prayers are not heard as they are when out of them; but still the Lord is then more present with him — n. 840. In temptations a man ought to combat as of himself, and not to hang down his hands, nor to expect immediate help; but still he ought to believe that help is from the Lord — n. 1712, 8179, 8969. A man cannot otherwise receive a heavenly proprium — n. 1937, 1947, 2882, 2883, 2891. The quality of that proprium, that it is not the man's but the Lord's with him — n. 1937, 1947, 2882, 2883, 2891, 8497.

Temptation is of no avail and productive of no good unless man believes, at least after the temptations, that the Lord has fought and conquered for him — n. 8969. Those who place merit in works, cannot fight against evils, because they fight from their own proprium, and do not permit the Lord to fight for them — n. 9978. Those who believe they have merited heaven by their temptations, can with much difficulty be saved — n. 2273.

The Lord does not tempt, but He liberates, and leads to good — n. 2768. Temptations appear to be from the Divine, when yet they are not — n. 4299. In what sense the petition in the Lord's prayer, *Lead us not into temptation*, is to be understood; from experience — n. 1875. The Lord does not concur in temptations by permitting them, according to the idea which men entertain of permission — n. 2768.

In every temptation there is freedom, though it does not appear so; but the freedom is interiorly with the man from the Lord; and he therefore combats and wishes to conquer, and not to be conquered, which would not be the case without freedom — n. 1937,

1947, 2881. The Lord effects this by means of the affection for truth and good impressed on the internal man, though the man is ignorant of it — n. 5044. For all freedom is of affection or love, and according to its quality — n. 2870, 3158, 8987, 8990, 9585, 9591.

201. *Of the Lord's temptations.* The Lord endured the most grievous and terrible of all temptations, of which there is but little in the descriptive sense of the letter of the Word, but much in the internal sense — n. 1663, 1668, 1787, 2776, 2786, 2795, 2814, 9528. The Lord combated from Divine love toward the whole human race — n. 1690, 1691, 1812, 1813, 1820. The Lord's love was the salvation of the human race — n. 1820. The Lord combated from His own power — n. 1692, 1813, 9937. The Lord alone was made justice and merit, by means of temptations and victories, from His own power — n. 1813, 2025-2027, 9715, 9809, 10019. By means of temptations the Lord united the Divine Itself, which was in Him from conception, to His Human, and made this Divine; as He makes a man spiritual by means of temptations — n. 1725, 1729, 1733, 1737, 3318, 3381, 3382, 4286. The temptations of the Lord also had despair at the end — n. 1787. The Lord by means of the temptations admitted into Himself, subjugated the hells, and reduced to order all things in them and in the heavens, and at the same time glorified His Human — n. 1737, 4287, 9315, 9528, 9937. The Lord alone fought against all the hells — n. 8273. He admitted temptations from them into Himself — n. 2816, 4295.

The Lord could not be tempted as to the Divine, because the hells cannot assault the Divine; therefore He assumed a human from the mother, such that it could be tempted — n. 1414, 1444, 1573, 5041, 5157, 7193, 9315. By means of temptations and victories He expelled all that was hereditary from the mother, and put off the human that was from her, until at length He was no longer her son — n. 2159, 2574, 2649, 3036, 10830. Jehovah, Who was in Him from conception, appeared in His temptations to be absent — n. 1815. This was His state of humiliation — n. 1785, 1999, 2159, 6866. His last temptation and victory, by which He fully subjugated the hells, and made His Human Divine, was in Gethsemane and on the cross — n. 2776, 2803, 2813, 2814, 10655, 10659, 10828.

To eat no bread and drink no water for forty days, signifies an

entire state of temptations — n. 10686. Forty years, months, or days, signify a complete state of temptations from beginning to end: and this state is signified by the continuance of the deluge forty days; by Moses abiding forty days upon Mount Sinai; by the sojourning of the sons of Israel forty years in the desert; and by the Lord's temptation in the desert for forty days — n. 730, 862, 2272, 2273, 8098.

BAPTISM.

202. Baptism was instituted as a sign, that the man is within the church, and for a reminder that he must be regenerated; for the washing of baptism is nothing else than spiritual washing, which is regeneration.

203. All regeneration is effected by the Lord by means of the truths of faith, and by a life according to them. For this reason baptism testifies that the man is within the church and that he can be regenerated; for in the church the Lord Who regenerates is acknowledged, and the Word is there wherein are the truths of faith, by means of which regeneration is effected.

204. This the Lord teaches in John: *Except one be born of water and the spirit, he cannot enter into the kingdom of God* (iii. 5): water in the spiritual sense is the truth of faith from the Word, spirit is a life according to it, and to be born is to be regenerated by them.

205. As every one who is being regenerated undergoes temptations also, which are spiritual combats against evils and falsities, these also are therefore signified by the waters of baptism.

206. As baptism is for a sign and for a reminder of these things, one may therefore be baptized when an infant; and if not then, when an adult.

207. Let those who are baptized therefore know that baptism itself gives neither faith, nor salvation; but that it testifies that they are receiving faith, and that they will be saved if they are regenerated.

208. It may be evident from this what is meant by the Lord's words in Mark: *He that believeth, and is baptized shall be saved; but he that believeth not, shall be condemned* (xvi. 16). He that believeth is he that acknowledges the Lord, and receives Divine truths from Him through the Word; he that is baptized is he who is being regenerated by the Lord by means of these truths.

FROM THE HEAVENLY ARCANA.

209. Baptism signifies regeneration by the Lord by means of the truths of faith drawn from the Word — n. 4255, 5120, 9088, 10239, 10386-10388, 10392. Baptism is for a sign that the man is of the church, where the Lord is acknowledged, from Whom is regeneration, and where the Word is, from which are the truths of faith, by means of which regeneration is effected — n. 10386-10388. Baptism gives neither faith nor salvation, but it testifies that faith and salvation will be received by those who are being regenerated — n. 10391.

Washings in the Ancient Churches and in the Israelitish Church represented, and therefore signified, purifications from evils and falsities — n. 3147, 9088, 10237, 10239. Washings of garments signified the purification of the understanding from falsities — n. 5954. Washing the feet signified the purification of the natural man — n. 3147, 10241. What is signified by the washing of the disciples' feet by the Lord explained — n. 10243.

Waters signify the truths of faith — n. 28, 2702, 3058, 5668, 8568, 10238. A fountain and a well of living waters signify the truths of faith from the Lord, consequently the Word — n. 3424. Bread and water signify all the goods of love and the truths of faith — n. 4976, 9323. The spirit signifies the life of truth, or the life of faith — n. 5222, 9281, 9818. What the spirit and the flesh signify; that the spirit signifies life from the Lord, and the flesh life from man — n. 10283. Hence it is plain what is signified by these words of the Lord: *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God* (John iii. 5): namely, that unless a man be regenerated by the truths of faith, and by a life according to them, he cannot be saved — n. 10240. All regeneration is effected by the truths of faith, and by a life according to them — n. 1904, 2046, 9088, 9959, 10028.

The entire washing, which was effected by immersion in the waters of Jordan, signified regeneration itself, in a similar manner with baptism — n. 9088, 10239. What the waters of Jordan, and the Jordan itself, signified — n. 1585, 4255.

That a flood and inundation of waters signify temptations — n. 660, 705, 739, 756, 790, 5725, 6853. Baptism signifies the same — n. 5120, 10389. In what manner baptism was represented from heaven — n. 2299.

THE HOLY SUPPER.

210. The Holy Supper was instituted by the Lord that by means of it there might be conjunction of the church with heaven, and thus with the Lord. For this reason it is the holiest thing of worship.

211. But how conjunction is effected by it, is not comprehended by those who do not know anything respecting the internal or spiritual sense of the Word; for they do not think beyond the external sense, which is the sense of the letter. From the internal or spiritual sense of the Word it is known what is signified by the body and the blood, and what by the bread and the wine, and also what by the eating.

212. In that sense the Lord's body or flesh is the good of love, and likewise the bread; and the Lord's blood is the good of faith, and likewise the wine; and the eating is appropriation and conjunction. In no other way do the angels who are with one who comes to the sacrament of the Supper understand these things; for they perceive everything spiritually. It is owing to this that the holy of love and the holy of faith flow in with one at that time from the angels, and thus through heaven from the Lord; and from this there is conjunction.

213. From these things it is manifest that when one takes the bread, which is the body, he is conjoined to the Lord by the good of love to Him, from Him; and that when he takes the wine, which is the blood, he is conjoined to the Lord by

the good of faith in Him, from Him. But it is to be known that conjunction with the Lord by means of the sacrament of the Supper is effected with those only who are in the good of love to and faith in the Lord from the Lord. With these there is conjunction by means of the Holy Supper : with others there is presence, but not conjunction.

214. And further, the Holy Supper includes and comprehends all the Divine worship instituted in the Israelitish Church; for the burnt-offerings and sacrifices in which the worship of that church principally consisted, were called by the one word, bread. Hence also the Holy Supper is its fulfilment.

FROM THE HEAVENLY ARCANA.

Since what is involved in the Holy Supper cannot be known unless it be known what its particulars signify, for they correspond to spiritual things, therefore some passages shall be adduced to show what is signified by body and flesh, by bread and wine, and by eating and drinking; as also concerning the sacrifices, in which the worship of the Israelitish Church principally consisted, showing that they were called bread.

215. *The Supper.* Dinners and suppers signified consocation by love — n. 3596, 3832, 4745, 5161, 7996. The Paschal supper signified consocation in heaven — n. 7836, 7997, 8001. The feast of unleavened bread, or of the Passover, signified deliverance from condemnation by the Lord — n. 7093, 7867, 9286-9292, 10655; and in the inmost sense, the remembrance of the glorification of the Lord's Human, because deliverance comes from that — n. 10655.

216. *Body and Flesh.* The Lord's flesh signifies the Divine good of His Divine love, that is, of His Divine Human — n. 3813, 7850, 9127, 10283. His body has a like signification — n. 2343, 3735, 6135. Flesh in general signifies what belongs to man's will, thus to his proprium, which regarded in itself is evil; but when vivified by the Lord it signifies good — n. 148, 149, 780, 999, 3813, 8409, 10283. Hence flesh in the Word means the whole man and every man — n. 574, 1050, 10283.

It is said here and in what follows, that these things signify, be-

cause they correspond; for whatever corresponds, signifies — n. 2179, 2896, 2987, 2989, 3002, 3225. The Word is written by pure correspondences, and hence comes its internal or spiritual sense, the nature of which cannot be known, and scarcely its existence, without a knowledge of correspondences — n. 3131, 3472-3485, 8615, 10687. There is therefore a conjunction of heaven with the man of the church by the Word — n. 10687. For further particulars on this subject see the work on "Heaven and Hell" (n. 303-310), where it treats of the conjunction of heaven with the man of the church by means of the Word.

217. *Blood.* The Lord's blood signifies Divine truth proceeding from the Divine good of His Divine love — n. 4735, 6978, 7317, 7326, 7846, 7850, 7877, 9127, 9393, 10026, 10033, 10152, 10210. The blood sprinkled upon the altar round about, and at its foundation, signified the uniting of Divine truth and Divine good in the Lord — n. 10047. The blood of grapes signifies the truth of faith from the good of charity — n. 6378. A grape and a bunch of grapes signify spiritual good, which is the good of charity — n. 5117. To shed blood is to offer violence to Divine truth — n. 374, 1005, 4735, 5476, 9127. What is signified by blood and water going out of the Lord's side — n. 9127. What by the Lord's redeeming men by His blood — n. 10152.

218. *Of Bread.* Bread, when mentioned in relation to the Lord, signifies the Divine good of the Lord's Divine love, and the reciprocal good of the man who eats it — n. 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 9323, 9545. Bread involves and signifies all food in general — n. 2165, 6118. Food signifies every thing that nourishes the spiritual life of man — n. 4976, 5147, 5915, 6277, 8418. Thus bread signifies all celestial and spiritual food — n. 276, 680, 2165, 2177, 3478, 6118, 8410. Consequently, every thing which proceeds out of the mouth of God, according to the Lord's words (Matt. iv. 4: n. 681). Bread in general signifies the good of love — n. 2165, 2177, 10686. In like manner wheat, of which bread is made — n. 3941, 7605. Bread and water when mentioned in the Word signify the good of love and the truth of faith — n. 9323. The breaking of bread was a representative of mutual love in the Ancient Churches — n. 5405. Spiritual food is knowledge, intelligence, and wisdom, and consequently good and truth, because from these are those derived — n. 3114, 4459, 4792, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5655,

8562, 9003: and because they nourish the mind — n. 4459, 5293, 5576, 6277, 8418. Sustenance by food signifies spiritual nourishment, and the influx of good and truth from the Lord — n. 4976, 5915, 6277.

The bread on the table in the tabernacle signified the Divine good of the Lord's Divine love — n. 3478, 9545. The bread offerings of cakes and wafers in the sacrifices signified worship from the good of love — n. 4581, 10079, 10137. What the various bread offerings specifically signified — n. 7978, 9992-9994, 10079.

That the ancients, when they spoke of bread, meant all food in general, may be seen in many passages (Gen. xlivi. 16, 31: Exod. xviii. 12: Judges xiii. 15, 16: 1 Sam. xiv. 28, 29; xx. 24, 27: 2 Sam. ix. 7, 10: 1 Kings iv. 22, 23; 2 Kings xxv. 29).

219. *Wine.* Wine when mentioned with respect to the Lord signifies the Divine truth proceeding from His Divine good, in a similar manner with blood — n. 1071, 1798, 6377. Wine in general signifies the good of charity — n. 6377. New wine signifies truth from good in the natural man — n. 3580. Wine is called the blood of grapes — n. 6378. A vineyard signifies the church with respect to truth — n. 3220, 9139. The libation, in the sacrifices, which was wine, signified spiritual good, which is holy truth — n. 1071. The Lord alone is holy, and hence all the holy is from Him — n. 9229, 9680, 10359, 10360. Divine truth proceeding from the Lord is what is called the holy in the Word — n. 6788, 8302, 9229, 9820, 10361.

220. *Eating and Drinking.* To eat signifies to appropriate and to be conjoined by love and charity — n. 2187, 2343, 3168, 3513, 5643: hence it signifies to be consociated — n. 8001. Eating is predicated of the appropriation and conjunction of good; and drinking of the appropriation and conjunction of truth — n. 3168, 3513, 3832, 9412. What eating and drinking in the Lord's kingdom signifies — n. 3832. Hence it is that to be famished and hungry, in the Word, signifies to desire good and truth from affection — n. 4958, 10227.

Angels understand the things here spoken of according to their internal or spiritual sense alone, because angels are in the spiritual world — n. 10521. Hence the holy from heaven flows in with the men of the church when they receive the sacrament of the Supper in a holy manner — n. 6789; and hence there is conjunction with the Lord — n. 3464, 3735, 5915, 10519, 10521, 10522.

221. *Of Sacrifices.* Burnt offerings and sacrifices signified all things of worship from the good of love and from the truths of faith — n. 923, 6905, 8680, 8936, 10042. Burnt offerings and sacrifices signified Divine celestial things, which are the internal things of the church, from which is worship — n. 2080, 2805, 2807, 2830, 3519; with a variation and difference according to the varieties of worship — n. 2805, 6905, 8936. There were therefore many kinds of sacrifices and various processes in them, and various beasts made use of — n. 2830, 9391, 9990. The various things which they signified in general, may be evident from unfolding the particulars by the internal sense — n. 10042. What was the specific significations of the beasts which were sacrificed — n. 10042. Arcana of heaven are contained in the rituals and processes of the sacrifices — n. 10057. In general they contain the arcana of the glorification of the Lord's Human; and in the respective sense the arcana of the regeneration and purification of men from evils and falsities; wherefore they were prescribed for various sins, criminal charges, and purifications — n. 9990, 10022, 10042, 10053, 10057. What is signified by the imposition of hands on the beasts which were sacrificed — n. 10023. What by the inferior parts of the slain beasts being put under their superior parts, in the burnt offerings — n. 10051. What by the bread offerings that were offered at the same time — n. 10079. What by the drink offering — n. 4581, 10137. What by the salt which was applied — n. 10300. What by the altar and all the things belonging to it — n. 921, 2777, 2784, 2811, 2812, 4489, 4541, 8935, 8940, 9388, 9389, 9714, 9726, 9963, 9964, 10028, 10123, 10151, 10242, 10245, 10344. What by the fire of the altar — n. 934, 6314, 6832. What by eating together of the things sacrificed — n. 2187, 8682. That sacrifices were not commanded, but charity and faith, and thus they were only permitted — shown from the Word — n. 922, 2180. Why they were permitted — n. 2180, 2818.

That the burnt-offerings and sacrifices, which consisted of lambs, she-goats, sheep, kids, he-goats, bullocks, and oxen were in one word called bread, is evident from the following passages: *And the priest shall burn it upon the altar; it is the bread of the offering made by fire unto the Lord* (Lev. iii. 11, 16). *The sons of Aaron shall be holy unto their God; neither shall they profane the name of their God; for the offerings of Jehovah made by fire, the bread of*

their God, they do offer. . . . Thou shalt sanctify him, therefore ; for he offereth the bread of thy God. . . . A man of the seed of Aaron in whom there shall be a blemish, let him not approach to offer the bread of his God (Lev. xxi. 6, 8, 17, 21). Command the sons of Israel, and say unto them, My offering, My bread, for My sacrifices made by fire for an odor of rest, ye shall observe, to offer unto Me in their due season (Num. xxviii. 2). He that shall have touched an unclean thing shall not eat of the holy things, but shall wash his flesh in water . . . and afterwards he shall eat of the holy things, because it is his bread (Lev. xxii. 6, 7). Ye offer polluted bread upon My altar (Mal. i. 7). Hence now, as has been said above (n. 214), the Holy Supper includes and comprehends the all of the Divine worship instituted in the Israelitish Church; for the burnt offerings and sacrifices in which the worship of that church principally consisted, were called by the one word bread. Hence, also, the Holy Supper is its fulfilling.

From what has been observed, it may be seen what is meant by bread in John: *Jesus said, Verily, verily, I say unto you, Moses gave them not that bread from heaven; but My Father giveth you the true bread from heaven; for the bread of God is He that came down from heaven, and giveth life unto the world. Then said they unto Him, Lord, evermore give us this bread. Jesus said unto them, I am the bread of Life : he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst. . . . He that believeth on Me hath eternal life. I am the bread of life. . . . This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven ; if any one shall eat of this bread, he shall live for ever* (vi. 31-35, 47-51). From these passages, and from what has been said above, it is plain that bread is all the good which proceeds from the Lord; for the Lord Himself is in His own good; and thus that bread and wine in the Holy Supper are all worship of the Lord from the good of love and faith.

222. To the above shall be added some particulars from the "Heavenly Arcana"—n. 9127: * He who knows nothing of the internal or spiritual sense of the Word, knows no other than that by flesh and blood, when mentioned in the Word, is meant mere flesh and blood. This internal sense, however, does not treat of

* The Latin which is here followed, is not always identical with the printed *Arcana Cœlestia*.

the life of man's body, but of that of the soul, or of his spiritual life, which he is to live to eternity. This life is described in the sense of the letter of the Word, by things which are of the life of the body, that is, by flesh and blood; and as the spiritual life of man subsists by the good of love and the truth of faith, therefore in the internal sense of the Word the good of love is understood by flesh, and the truth of faith by blood. These are understood by flesh and blood, and by bread and wine in heaven; for by bread the same is understood there as by flesh, and by wine as by blood. Those who are not spiritual men, do not apprehend this: let such abide therefore in their own faith; only let them believe that in the Holy Supper, and in the Word, there is what is holy, because they are from the Lord. Even though they do not know wherein that sanctity resides, nevertheless let those who are endowed with any interior perception consider whether flesh means flesh, and blood, blood, in the passages which now follow—in the Apocalypse: *I saw an angel standing in the sun; and he cried with a great voice, saying unto all the fowls that fly in the midst of heaven, Come and gather yourselves together to the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, both free and bond, both small and great* (xix. 17, 18). Who can understand these words unless he knows what flesh, kings, captains, mighty men, horses, they that sit on them, and freemen and bondmen, signify in the internal sense? And in Ezekiel: *Thus saith the Lord Jehovah: Say to every bird of heaven and to every beast of the field, Assemble yourselves, and come; gather yourselves from every side to My sacrifice that I sacrifice for you, a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood: ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth . . . and ye shall eat fat till ye be full, and drink blood till ye be drunken, of My sacrifice which I will sacrifice for you: thus shall ye be filled at My table, with horses and chariots, with mighty men, and with all men of war; and I will set My glory among the nations* (xxxix. 17-21). This passage treats of the calling together of all to the kingdom of the Lord, and in particular of the establishment of the church among the Gentiles; and by eating flesh and drinking blood is signified appropriating to themselves Divine good and Divine truth, thus the holy which proceeds from the Lord's Divine Human. Who cannot see that flesh does not here mean flesh, nor blood, blood? as

when it is said, that they should eat the flesh of the mighty and drink the blood of the princes of the earth; that they should drink blood even to drunkenness; also that they should be filled with horses, with chariots, with mighty men, and with all men of war. What the feathered fowls and the beasts of the field signify in the spiritual sense, may be seen in the work on "Heaven and Hell" (n. 110 and the notes). Let us now consider what the Lord said concerning His flesh and His blood in John: *The bread which I will give, is My flesh. . . . Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood, hath eternal life, and I will raise him up at the last day; for My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood, dwelleth in Me, and I in him. This is the bread which came down from heaven* (vi. 51-58). That the flesh of the Lord is Divine good, and His blood Divine truth, both from Him, is evident, because these nourish the spiritual life of man; hence it is said, *My flesh is meat indeed, and My blood is drink indeed*: and as a man is conjoined to the Lord by Divine good and truth, it is also said, *Whoso eateth My flesh and drinketh My blood, hath eternal life; and, he dwelleth in Me, and I in him*. Also in the former part of the chapter, *Labor not for the meat which perisheth, but for that meat which endureth to eternal life* (ver. 27). That to abide in the Lord is to be in love to Him, the Lord Himself teaches in John (chap. xv. 2-12).

RESURRECTION.

223. Man was so created that as to his internal he cannot die; for he can believe in God, and can also love God, and thus be conjoined to God by faith and love; and to be conjoined to God is to live forever.

224. This internal is within every man that is born: his external is that by which he brings into effect the things of faith and love. The internal is what is called the spirit, and the external what is called the body. The external, which is called the body, is adapted to the uses in the natural world;

and this is rejected when the man dies. But the internal, which is called the spirit, is adapted to the uses in the spiritual world; and this does not die. This internal is then a good spirit and an angel if the man had been good in the world, but an evil spirit if in the world the man had been evil.

225. A man's spirit, after the death of his body appears in the spiritual world in the human form, altogether as in the world. It also enjoys the faculty of seeing, hearing, speaking, and perceiving by sense, as in the world; and it exerts every faculty of thinking, willing, and doing, as in the world. In a word, it is a man in regard to each and every thing, except that it is not encompassed with that gross body with which it was in the world. That when it dies, it leaves; nor does it ever resume it.

226. This continuation of life is what is meant by the resurrection. The reason that men believe that they are not to rise again before the last judgment, when every visible thing in the world is also to perish, is because they have not understood the Word; and also because sensual men place life in the body, and believe that unless this were to live again, all would be at an end with man.

227. A man's life after death is the life of his love and the life of his faith. Hence such as his love and such as his faith had been when he lived in the world, such is the life that awaits him for eternity. It is the life of hell to those who have loved themselves and the world above all things, and the life of heaven to those who have loved God above all things, and the neighbor as themselves. The latter are those who have faith, but the former are those who have not faith. The life of heaven is what is called eternal life, and the life of hell is what is called spiritual death.

228. That man lives after death the Word teaches — as, that God is not the God of the dead, but of the living (Matt. xxii. 31); that Lazarus after death was taken up into heaven, but the rich man cast into hell (Luke xvi. 22, 23, etc.); that

Abraham, Isaac, and Jacob are there (Matt. viii. 11; xxii. 31, 32; Luke xx. 37, 38); that Jesus said to the thief, *This day shalt thou be with Me in paradise* (Luke xxiii. 43).

FROM THE WORK ON HEAVEN AND HELL.

229. It is unnecessary here to adduce from the "Heavenly Arcana" any particulars concerning the resurrection and life of men after death, because these subjects have been fully treated in the work on "Heaven and Hell," where they may be seen under the following articles: I. Every man is a spirit as to his interiors (n. 432-444). II. Man's resuscitation from the dead, and entrance into eternal life (n. 445-452). III. Man after death is in perfect human form (n. 453-460). IV. Man after death is in all sense, memory, thought, and affection, in which he was in the world; and leaves nothing except his earthly body (n. 461-469). V. Man is after death as his life has been in the world (n. 470-484). VI. The enjoyments of the life of every one are after death turned into corresponding enjoyments (n. 485-490). VII. First state of man after death (n. 491-498). VIII. Second state of man after death (n. 499-511). IX. Third state of man after death, which is the state of instruction of those who come into heaven (n. 512-520). X. Heaven and hell are from the human race (n. 311-317).

Concerning the final judgment spoken of above (n. 226), see the work on The Final Judgment and the Destruction of Babylon, throughout; where it is shown that the final judgment will not be attended with the destruction of the world.

HEAVEN AND HELL.

230. There are two things which make the life of a man's spirit, love and faith; love the life of his will, and faith the life of his understanding. The love of good and the faith of truth therefrom make the life of heaven, and the love of evil and the faith of falsity therefrom make the life of hell.

231. Love to the Lord and love toward the neighbor make heaven, and faith likewise; but faith only so far as it has

life from those loves. And because that love and the faith that is from it are both from the Lord, from this it is plain that the Lord makes heaven.

232. Heaven is with every one according to his reception of love and faith from the Lord; and they who receive heaven from the Lord while they are living in the world, come into heaven after death.

233. They who receive heaven from the Lord are they who have heaven in themselves; for heaven is within man. This the Lord also teaches: *They shall not say, Lo, here is the kingdom of God, or lo, there; for, lo, the kingdom of God is within you* (Luke xvii. 21).

234. Heaven with man is in his internal, and thus in willing and thinking from love and faith; and from this it is in his external, which is doing and speaking from love and faith. But it is not in the external apart from the internal; for all hypocrites can do well and speak well, but they cannot will well and think well.

235. When a man comes into the other life, which takes place immediately after death, it is manifest whether heaven is in him; but not when he is living in the world. For in the world the external appears, and not the internal; but in the other life the internal lies open, since the man is then living as to his spirit.

236. Eternal happiness, which is also called heavenly joy, is given to those who are in love to the Lord and faith in the Lord from Him. That love and that faith have this joy in them. Into it after death comes the man who has heaven in himself. Till then it lies stored up in his internal. In the heavens there is a communion of all goods. The peace, the intelligence, the wisdom, and the happiness of all are communicated to every one there, but yet to each one according to his reception of love and faith from the Lord. It is plain from this how great peace, intelligence, wisdom, and happiness there are in heaven.

237. As love to the Lord and love toward the neighbor

make the life of heaven in man, so the love of self and the love of the world when they reign make the life of hell in him; for these loves are opposite to the others. On which account those in whom the loves of self and the world reign, can receive nothing from heaven; but the things which they receive are from hell. For whatever man loves and whatever he believes is either from heaven or from hell.

238. Those in whom the love of self and the love of the world reign, do not know what heaven is, nor what the happiness of heaven is; and it appears incredible to them that happiness is to be had in any other loves than those: whereas just so far as those loves as ends are removed, the happiness of heaven enters in. The happiness which succeeds on their being removed, is so great as to exceed all man's comprehension.

239. A man's life cannot be changed after death. It then remains such as it had been. For a man's spirit in its whole measure is such as his love is; and infernal love cannot be transmuted into heavenly love, since they are opposite. This is meant by Abraham's words to the rich man in hell: *There is a great gulf between you and us, so that they who wish to pass to you cannot, neither can they pass from thence to us* (Luke xvi. 26). From this it is plain that they who come into hell remain there forever, and that they who come into heaven remain there forever.

240. Since heaven and hell have been treated of in a separate work, and in that work has been adduced what is contained in the "Heavenly Arcana" on these subjects, it is not necessary here to add anything more.

THE CHURCH.

241. That which makes heaven in man also makes the church; for as love and faith make heaven, so also love and faith make the church. Hence, from what has been already said about heaven, it is plain what the church is.

242. It is called the church where the Lord is acknowledged and where the Word is; for the essentials of the church are love to the Lord and faith in the Lord from the Lord; and the Word teaches how a man must live to receive love and faith from the Lord.

243. In order that there may be a church there must be doctrine from the Word, since without doctrine the Word is not understood; yet doctrine alone does not make the church in man, but a life according to it. It follows from this, that faith alone does not make the church, but the life of faith, which is charity. Genuine doctrine is the doctrine of charity and at the same time of faith, and not the doctrine of faith without that of charity; for the doctrine of charity and of faith at the same time is the doctrine of life, but not so the doctrine of faith without the doctrine of charity.

244. They who are outside the church and acknowledge one God and live in a certain charity toward the neighbor according to their religion, are in communion with those who are of the church; since no one who believes in God and lives well, is condemned. From this it is plain that the Lord's church is everywhere in the entire world; although specifically it is where the Lord is acknowledged, and where the Word is.

245. Every one in whom the church is, is saved; but every one in whom the church is not, is condemned.

FROM THE HEAVENLY ARCANA.

246. The church specifically is where the Word is and the Lord is thereby known, and thus where Divine truths have been revealed — n. 3857, 10761. Those however who are born where the Word is and the Lord is thereby known, are not therefore of the church, but only those who are being regenerated by the Lord by means of the truths of the Word, that is, those who live a life of charity — n. 6637, 10143, 10153, 10578, 10645, 10829. Those who are of the church, or in whom the church is, are in affection

for truth for the sake of truth; that is, they love truth because it is truth, and they examine from the Word whether the doctrinals of the church in which they were born are true — n. 5432, 6047; otherwise the truth possessed by every one would be derived from another, and from his native soil — n. 6047.

The church of the Lord is with all in the whole world who live in good according to their religion — n. 3263, 6637, 10765. All wheresoever who live in good and acknowledge one God are accepted by the Lord and come into heaven; since all who are in good acknowledge the Lord, because good is from the Lord, and the Lord is in good — n. 2589-2604, 2861, 2863, 3263, 4190, 4197, 6700, 9256. The whole church on earth before the Lord is as one man — n. 7396, 9276; as heaven is, because the church is the heaven or kingdom of the Lord on earth — n. 2853, 2996, 2998, 3624-3629, 3636-3643, 3741-3745, 4625. But the church where the Lord is known and where the Word exists, is like the heart and lungs in man, in relation to the other parts of the body which live from the heart and lungs as the fountains of their life — n. 637, 931, 2054, 2853. Hence it is, that unless there were a church where the Word is, and where the Lord is thereby known, the human race could not be saved — n. 468, 637, 931, 4545, 10452. The church is the foundation of heaven — n. 4060.

The church is internal and external — n. 1242, 6587, 9375, 9680, 10762. The internal of the church is love to the Lord and charity toward the neighbor: consequently, those who are in affection for good and truth from love to the Lord and from charity toward the neighbor, constitute the internal church; and those who are in external worship from obedience and faith, constitute the external church — n. 1083, 1098, 4288, 6380, 6587, 7840, 8762. To know truth and good, and to act therefrom is the external of the church; but to will and love truth and good, and to act from them, is the internal of the church — n. 4899, 6775. The internal of the church is in the worship of those who are of the external church, though obscurely — n. 6775. The internal and the external church make one church — n. 409, 10762. A man has an internal and an external, an internal after the image of heaven and an external after the image of the world; and therefore, in order that a man may be a church, his external must act as one with his internal — n. 3628, 4523, 4524, 6057, 6314, 9706, 10472. The church is in a man's internal and at the same time in his external,

but not in his external apart from his internal — n. 1795, 6580, 10691. The internal of the church is according to truths and their quality, and according to their implanting in good by means of life — n. 1238.

The church is in man as heaven is, and thus the church in general consists of the men in whom the church is — n. 3884. That there may be a church, there must be doctrine of life, that is, doctrine of charity — n. 3445, 10763, 10764. Charity makes the church, and not faith separate from charity — n. 916; consequently, not the doctrine of faith separated from charity, but the doctrine of faith conjoined with it, and a life according to the doctrine — n. 809, 1798, 1799, 1834, 1844, 4468, 4672, 4689, 4766, 5826, 6637. The church is not with man unless the truths of doctrine are implanted in the good of charity with him, thus in the life — n. 3310, 3963, 5826.

There is no church with a man if he is only in truths, which are termed matters of faith — n. 5826. How much good there would be in the church if charity were in the first place and faith in the second — n. 6269; and how much evil, when faith is in the first place — n. 6272. In the Ancient Churches charity was the principal and essential of the church — n. 4680. The church would be like heaven if all had charity — n. 2385, 2853. If good were the characteristic of the church, and not truth without good, thus if charity were its characteristic, and not faith separate, the church would be a one; and it would not matter if there were differences with respect to the doctrinals of faith and external worship — n. 1285, 1316, 2982, 3267, 3445, 3451.

Every church begins from charity, but declines from it in process of time — n. 494, 501, 1327, 3773, 4689; thus to falsities from evil, and at length to evils — n. 1834, 1835, 2910, 4683, 4689. Comparison of a church at its beginning and its decline with the infancy and old age of a man — n. 10134; and also with the rising and the setting of the sun — n. 1837. The successive states of the Christian Church, down to its last state, with explanation of the particulars which the Lord foretold concerning the consummation of the age, and His coming, in Matthew, chap. xxiv. from beginning to end — n. 3353-3356, 3486-3489, 3650-3655, 3751-3757, 3897-3901, 4057-4060, 4229-4231, 4332-4335, 4422-4424, 4635-4638, [4661-4664,] 4807-4810, 4954-4959, 5063-5071. The Christian Church at this day is in its last states, there being no

faith therein because there is no charity — n. 3489, 4689. The final judgment is the last time of the church — n. 2118, 3353, 4057, 4333, 4535. The vastation of the church — n. 407-411. The consummation of the age and the coming of the Lord is the last time of the old church and the first of the new — n. 2243, 4535, 10622. When the old church is being vastated, interior truths are revealed for the service of the new church which is then established — n. 3398, 3786. Concerning the establishment of the church with the Gentiles — n. 1366, 2986, 4747, 9256.

247. The ancient churches. The first and Most Ancient Church on this earth was that which is described in the first chapters of Genesis; it was a celestial church, and the chief of all — n. 607, 895, 920, 1121-1124, 2896, 4493, 8891, 9942, 10545. The states of those in heaven who belonged to it — n. 1114-1125. They are in the highest degree of light — n. 1116, 1117.

There were various churches after the flood called in one word the Ancient Church — n. 1125-1127, 1327, 10355. Through how many kingdoms of Asia the Ancient Church was extended — n. 1238, 2385. The quality of the men of the Ancient Church — n. 609, 895. The Ancient Church was a representative church; and its representatives had been gathered into one by certain men of the Most Ancient Church — n. 519, 521, 2896. The Ancient Church was in possession of a Word, but it has been lost — n. 2897. The quality of the Ancient Church when it began to decline — n. 1128. The difference between the Most Ancient and the Ancient Churches — n. 597, 607, 640, 641, 765, 784, 895, 4493. Both of them existed in the land of Canaan, and hence came the representative significations of the places there — n. 3686, 4447, 4454.

Of the church that began from Eber, which was called the Hebrew Church — n. 1238, 1241, 1343, 4516, 4517. The difference between the Ancient and the Hebrew Churches — n. 1343, 4874. Eber instituted sacrifices which were wholly unknown in the Ancient Churches — n. 1343. The Ancient Churches accorded with the Christian Church as to internals, but not as to externals — n. 3478, 4489, 4772, 4904, 10149.

In the Most Ancient Church there was immediate revelation; in the Ancient Church revelation by correspondences; in the Jewish Church by a living voice; and in the Christian Church by the Word — n. 10355. The Lord was the God of the Most An-

cient Church, and was called Jehovah — n. 1343, 6846. The Lord is heaven, and He is the church — n. 4766, 10125, 10151, 10157. That the Divine of the Lord makes heaven, may be seen in the work on “Heaven and Hell” (n. 7-12, and 78-86); and thus also the church, since what constitutes heaven with men also constitutes the church, as was shown in the doctrine above.

248. *Of the Jewish Church and of the Jews.* The statutes, judgments, and laws, which were commanded in the Jewish Church, were in part like those in the Ancient Church — n. 4449, 4835. In what respect the representative rites of the Jewish Church differed from those of the Ancient Church — n. 4288, 10149. A representative church was instituted with the Jewish nation, but there was no church in that nation itself — n. 4899, 4912, 6304. Therefore with respect to that nation itself, there was the representative of a church, but not a church — n. 4281, 4288, 4311, 4500, 6304, 7048, 9320, 10396, 10526, 10535, 10698. The Israelitish and Jewish nation was not chosen, but it was accepted that it might represent a church, on account of the obstinacy with which their fathers and Moses insisted on it — n. 4290, 4293, 7051, 7439, 10430, 10535, 10632. Their worship was merely external, without any internal worship — n. 1200, 3147, 3479, 8871. They were wholly unacquainted with the internals of worship, and did not wish to know them — n. 301-303, 3479, 4429, 4433, 4680, 4844, 4847, 10396, 10401, 10407, 10694, 10701, 10707. How they regarded the internals of worship, of the church, and of the Word — n. 4865. Their interiors were filthy, full of the loves of self and the world, and of avarice — n. 3480, 9962, 10454-10457, 10462-10466, 10575. On this account the internals of the church were not discovered to them, because they would have profaned them — n. 2520, 3398, 3480, 4289. The Word is wholly shut to them — n. 3769. They see the Word from without and not from within — n. 10549-10551. Therefore their internal, when in worship, was shut — n. 8788, 8806, 9320, 9377, 9380, 9962, 10396, 10401, 10407, 10492, 10498, 10500, 10575, 10629, 10694. That nation was of such a quality that more than others they could be in a holy external, when the internal was closed — n. 4293, 4311, 4903, 9373, 9377, 9380. Their state at that time — n. 4311. For this reason they have been preserved to this day — n. 3479. Their holy external was miraculously elevated by the Lord into heaven; and thus the interior things of worship, of the church,

and the Word, were perceived there — n. 3480, 4307, 4311, 6304, 8588, 10492, 10500, 10602. For this purpose they were forced by external means strictly to observe their rites in the external form — n. 3147 4281, 10149. Because they were capable of being in a holy external without an internal, they were capable of representing the holy things of the church and heaven — n. 3479, 3881, 4208, 6306, 8588, 9377, 10430, 10500, 10570. Those things however did not affect them — n. 3479. The quality of the representative person is of no importance, because the representation respects the thing represented, and not the person — n. 665, 1097, 1361, 3147, 3881, 4208, 4281, 4288, 4292, 4307, 4444, 4500, 6304, 7048, 7539, 8588, 8788, 8806.

That nation was worse than other nations: their quality described from the Word of both the Old and the New Testaments — n. 4314, 4316, 4317, 4444, 4503, 4750, 4751, 4815, 4820, 4832, 5057, 5998, 7248, 8819, 9320, 10454-10457, 10462-10466. The tribe of Judah went away into worse evil than the other tribes — n. 4815. How cruelly they treated the Gentiles, from enjoyment — n. 5057, 7248, 9320. That nation was idolatrous in heart and more than the others worshipped other gods — n. 3732, 4208, 4444, 4825, 5998, 6877, 7401, 8301, 8871, 8882. Even their worship was idolatrous when considered with respect to the nation itself, because it was external without the internal — n. 4281, 4825, 8871, 8882. They worshipped Jehovah in name only — n. 6877, 10559-10561, 10566; and solely on account of miracles — n. 4299. Those who believe that the Jews will be converted at the end of the church, and brought again into the land of Canaan, think erroneously — n. 4847, 7051, 8301. Many passages adduced from the Word concerning this matter, but which are yet to be understood according to the internal sense, and not according to the letter — n. 7051. The Word was greatly changed for the sake of that nation as to its external sense, but not as to its internal sense — n. 10453, 10461, 10603, 10604. Jehovah appeared to them on Mount Sinai, according to their quality, in a consuming fire, a thick cloud, and smoke as of a furnace — n. 1861, 6832, 8814, 8819, 9434. The Lord appears to every one according to his quality, as a vivifying and recreating fire to those who are in good, and as a consuming fire to those who are in evil — n. 934, 1861, 6832, 8814, 8819, 9434, 10551. One origin of that nation was from a Canaanitish woman, and two others from whoredom

with a daughter-in-law — n. 1167, 4818, 4820, 4874, 4899, 4913. These origins signify the nature of their conjunction with the church, as being like conjunction with a Canaanite, and whoredom with a daughter-in-law — n. 4868, 4874, 4899, 4911, 4913. The state of the Jews in the other life — n. 939, 940, 5057.

Since this nation, although of such a quality, represented the church and because the Word was written among them concerning them, therefore Divine celestial things were signified by their names, as by Reuben, Simeon, Levi, Judah, Ephraim, Joseph, and the rest. Judah in the internal sense signifies the Lord as to celestial love and His celestial kingdom — n. 3654, 3881, 5583, 5603, 5782, 6363. The prophecy of Israel concerning Judah, in which the Lord is treated of (Gen. xl ix. 8-12) explained — n. 6362-6381. The tribe of Judah and Judaea signify the celestial church — n. 3654, 6364. The twelve tribes represented, and thence signified all things of love and faith in the complex — n. 3858, 3926, 4660, 6335; consequently also heaven and the church — n. 6337, 6637, 7836, 7891. They signify according to the order in which they are named — n. 3862, 3926, 3939, 4603, *et seq.*, 6337, 6640. The twelve tribes were divided into two kingdoms in order that the Jews might represent the celestial kingdom, and the Israelites the spiritual kingdom — n. 8770, 9320. By the seed of Abraham, Isaac, and Jacob, are signified the goods and truths of the church — n. 3373, 10445.

THE SACRED SCRIPTURE OR THE WORD.

249. Without revelation from the Divine, man cannot know anything about eternal life, nor even anything about God, and still less about love to Him and faith in Him. For man is born into mere ignorance, and has afterward to learn from the things of the world all the things from which he will form his understanding. He is also by inheritance born into all evil, which is from the love of self and the world. The enjoyments arising therefrom reign continually, and suggest such things as are directly contrary to the Divine. From this now it is that man knows nothing about eternal life, and

that of necessity there must be revelation, from which he may know.

250. That the evils of the love of self and the world induce such ignorance respecting the things which belong to eternal life, is clearly manifest from those within the church, who — though they know from revelation that there is a God, that there is a heaven and a hell, that there is eternal life, and that that life is to be procured by the good of love and faith — still fall away into the denial of these things, the learned as well as those who are not learned. From this again it is manifest how great ignorance there would be if there were no revelation.

251. Since, therefore, man lives after death and then to eternity, and since a life awaits him according to his love and faith, it follows that the Divine, out of love toward the human race, has revealed such things as will lead to that life, and will conduce to man's salvation. What the Divine has revealed is with us the Word.

252. As the Word is a revelation from the Divine, it is Divine in the whole and in every particular; for what is from the Divine cannot be otherwise. That which is from the Divine comes down through the heavens even to man; and is therefore in the heavens adapted to the wisdom of angels who are there, and on the earth it is adapted to the comprehension of men who are there. For this reason there is in the Word an internal sense, which is spiritual, for angels, and an external sense, which is natural, for men. By this means there is conjunction of heaven with man through the Word.

253. The genuine sense of the Word is not understood by any others than those who are enlightened, and they only are enlightened who are in love to and faith in the Lord; for the interiors of these are elevated by the Lord into the light of heaven.

254. The Word in the letter cannot be comprehended except by means of doctrine drawn from the Word by one

who is enlightened. The sense of its letter is accommodated to the apprehension of men, even of the simple; and therefore they have need of doctrine from the Word for a lamp.

FROM THE HEAVENLY ARCANA.

255. *Of the Necessity and the Excellence of the Word.* From the light of nature nothing can be known concerning the Lord, heaven, and hell, the life after death, and the Divine truths through which men acquire spiritual and eternal life — n. 8944, 10318–10320. This may be evident from the fact that many, and among them learned men, do not believe in such things, though they were born where the Word is, and have therefore been instructed concerning them — n. 10319. It was therefore necessary that there should be some revelation from heaven, because man was born for heaven — n. 1775. There has therefore been revelation in every age — n. 2895. The various kinds of revelation which have been successively made on this earth — n. 10355, 10632. The most ancient people who lived before the flood, and whose period was called the golden age, had immediate revelation, and hence Divine truth was inscribed on their hearts — n. 2896. In the Ancient Churches which were after the flood, there was a Word, both historic and prophetic — n. 2686, 2897: of which churches, see above (n. 247). Of this Word the historic parts were called the Wars of Jehovah, and the prophetic parts, Enunciations — n. 2897. That Word was like ours as to inspiration — n. 2897. It is mentioned by Moses — n. 2686, 2897. But that Word is lost — n. 2897. There were also prophetic revelations with others, as appears from the prophecies of Balaam — n. 2898.

The Word is Divine in the whole and in every particular — n. 639, 680, 10321, 10637. The Word is Divine and holy as to every iota and point — from experience n. 9349. How it is explained at this day that the Word is inspired as to every iota — n. 1886.

The church specifically is where the Word is, and where the Lord is thereby known and Divine truths have been revealed — n. 3857, 10761. But it does not follow from this that they are of the church who are born where the Word is, and where the Lord is thereby known; but they who by means of truths from the Word are being regenerated by the Lord: these are they who live according to the truths there, or who lead a life of love and faith — n. 6637, 10143, 10153, 10578, 10645, 10829.

256. *The Word is not understood except by those who are enlightened.* The human rational cannot apprehend Divine things, or even spiritual things, unless it be enlightened by the Lord — n. 2196, 2203, 2209, 2654. Thus those only who are enlightened apprehend the Word — n. 10323. The Lord enables those who are enlightened to understand truth, and to see into those things in the Word which appear to contradict each other — n. 9382, 10659. The Word in the sense of the letter is not alike throughout, and it sometimes appears to contradict itself — n. 9025. And therefore it may be explained and strained by those who are not enlightened to confirm any opinion or heresy whatever, and to favor any worldly and corporeal love — n. 4783, 10399, 10400. Those who read the Word from the love of truth and good are enlightened from it; but not those who read it from the love of fame, gain, or honor, thus from the love of self — n. 9382, 10548-10551. They who are in the good of life and from this in the affection for truth are enlightened — n. 8694. They whose internal is open, and who thus as to their internal man are capable of being elevated into the light of heaven, are enlightened — n. 10400, 10402, 10691, 10694. Enlightenment is an actual opening of the interiors of the mind, and also an elevation of them into the light of heaven — n. 10330. What is holy from the internal, that is, through the internal from the Lord, flows in with those who hold the Word as holy, though they themselves are ignorant of it — n. 6789. They who are led by the Lord are enlightened and see truths in the Word, but not those who are led by self — n. 10638. Those who love truth because it is truth, that is, who love to live according to Divine truths, are led by the Lord — n. 10578, 10645, 10829. The Word is vivified with a man, according to his life of love and faith — n. 1776. Those things which are from self-intelligence have no life in them, since nothing good proceeds from man's proprium — n. 8941, 8944. Those who have greatly confirmed themselves in false doctrine, cannot be enlightened — n. 10640.

It is the understanding that is enlightened — n. 6608, 9300: because the understanding is recipient of truth — n. 6222, 6608, 10659. There are ideas concerning every doctrinal of the church, and according to those is the understanding of the subject — n. 3310, 3825. A man's ideas so long as he lives in the world are natural, because he then thinks in the natural; but nevertheless

spiritual ideas lie concealed in them with those who are in affection for truth for the sake of truth — n. 10237, 10240, 10551. There is no perception of any subject without ideas — n. 3825. The ideas concerning the things of faith are opened in the other life, and they are such as they are then seen by the angels — n. 1869, 3310, 5510, 6201, 8885. Therefore the Word is not understood except by a rational man; for to believe anything without having an idea of the subject, and without a rational view of it, is only to retain words in the memory destitute of all life of perception and affection; and this is not believing — n. 2533. The literal sense of the Word is what is enlightened — n. 3436, 9824, 9905, 10548.

257. *The Word is not understood but by means of doctrine from the Word.* The doctrine of the church must be from the Word — n. 3464, 5402, 6832, 10763, 10765. The Word is not understood without doctrine — n. 9025, 9409, 9424, 9430, 10324, 10431, 10582. True doctrine is a lamp to those who read the Word — n. 10400. Genuine doctrine must be drawn by those who are in enlightenment from the Lord — n. 2510, 2516, 2519, 9424, 10105. The Word is understood by means of doctrine formed by one who is enlightened — n. 10324. Those who are in enlightenment form doctrine for themselves from the Word — n. 9382, 10659. The difference between those who teach and learn from the doctrine of the church, and those who teach and learn only from the sense of the letter of the Word — n. 9025. Those who are in the sense of the letter without doctrine, come into no understanding of Divine truths — n. 9409, 9410, 10582. They fall into many errors — n. 10431. Those who are in affection for truth for the sake of truth, when they are grown up and are capable of using their own understanding, do not simply abide in the doctrinals of their own church, but they examine whether they are truths from the Word — n. 5402, 5432, 6047. Otherwise every man's truth would be derived from others, and from his native soil, whether he were born a Jew or a Greek — n. 6047. Nevertheless such things as are become matters of faith from the literal sense of the Word, ought not to be rejected till after a full examination — n. 9039.

The true doctrine of the church is the doctrine of charity and faith — n. 2417, 4766, 10763, 10764. The doctrine of faith does not make the church, but the life of faith, which is of charity — n. 809, 1798, 1799, 1834, 4468, 4672, 4766, 5826, 6637. Doctr-

nals are of no value unless one lives according to them — n. 1515, 2049, 2116. In the churches at this day the doctrine of faith is taught, and not the doctrine of charity, which has been degraded into a science which is called moral theology — n. 2417. The church would be one if men were acknowledged as belonging to the church from their life, and thus from charity — n. 1285, 1316, 2982, 3267, 3445, 3451, 3452. How much the doctrine of charity surpasses that of faith separate from charity — n. 4844. Those who do not know anything concerning charity, are in ignorance concerning heavenly things — n. 2435. Into how many errors they fall who hold only the doctrine of faith, and not at the same time that of charity — n. 2388, 2417, 3146, 3325, 3412, 3413, 3416, 3773, 4672, 4730, 4783, 4925, 5351, 7623-7627, 7752-7762, 7790, 8094, 8313, 8530, 8765, 9186, 9224, 10555. Those who are only in the doctrine of faith, and not in the life of faith, which is charity, were formerly called uncircumcized, or Philistines — n. 3412, 3413, 3463, 8093, 8313, 9340. The ancients held the doctrine of love to the Lord, and of charity toward the neighbor; and the doctrine of faith was subservient to this — n. 2417, 3419, 4844, 4955.

Doctrine formed by one who is enlightened, may afterward be confirmed by means of things rational; and thus it is more fully understood, and is corroborated — n. 2553, 2719, 2720, 3052, 3310, 6047: see more on this subject above (n. 51). Those who are in faith separate from charity would have the doctrinals of the church simply believed, without any rational insight — n. 3394.

It is not the part of a wise man to confirm a dogma, but to see whether it is true before he confirms it; this is done with those who are in enlightenment — n. 1017, 4741, 7012, 7680, 7950. The light of confirmation is natural light, not spiritual; and it may exist even with the wicked — n. 8780. All things, even falsities, are capable of being confirmed so as to appear as truths — n. 2480, 2490, 5033, 6865, 8521.

258. *There is in the Word a spiritual sense, which is called the internal sense.* No one can know what the internal sense of the Word is, unless he knows what correspondence is — n. 2895, 4322. The whole and every particular, even to the most minute, of the natural world, correspond to spiritual things, and thence are significative of them — n. 1886-1889, 2987-3003, 3213-3227. The spiritual things to which natural things correspond assume another

appearance in the natural, so that they are not distinguished [as spiritual] — n. 1887, 2395, 8920. Scarce any one at this day knows where or in what part of the Word the Divine is, when yet it is in its internal or spiritual sense, which at this day is not known even to exist — n. 2899, 4989. The mystical element of the Word is nothing else than that which its internal or spiritual sense contains, which treats of the Lord, of His kingdom, and of the church, and not of the natural things which are in the world — n. 4923. The prophetic parts of the Word are in very many places unintelligible, and therefore of no use apart from the internal sense, illustrated by examples — n. 2608, 8020, 8398: as, what is signified by the white horse, mentioned in the Apocalypse — n. 2760, *seq.*: by the keys of the kingdom of the heavens that were given to Peter — preface to the twenty-second chapter of Genesis, n. 9410: by the flesh, blood, bread, and wine, in the Holy Supper, and thus why it was instituted by the Lord — n. 8682: by the prophecies of Jacob concerning his sons in the forty-ninth chapter of Genesis — n. 6306, 6333–6465: by many prophecies concerning Judah and Israel, which by no means agree with that people, and which in the sense of the letter have no coincidence with their history — n. 6333, 6361, 6415, 6438, 6444: besides innumerable other instances — n. 2608.

Of the internal or spiritual sense of the Word in sum — n. 1767–1777, 1869–1879. There is an internal sense in the whole and in every particular of the Word — n. 1143, 1984, 2135, 2333, 2395, 2495, 2619. Such things do not appear in the sense of the letter, but nevertheless they are inwardly in it — n. 4442.

259. *The internal sense of the Word is primarily for angels; and it is also for men.* That it may be known what the internal sense is, of what quality and whence it is, it may here be observed, in sum, that speech and thought in heaven differ from speech and thought in the world; in heaven they are spiritual, but in the world natural. While therefore a man is reading the Word, the angels with him perceive it spiritually, when he perceives it naturally; consequently, the angels are in the internal sense while men are in the external sense; nevertheless these two senses make a one by correspondence.

The Word is understood differently by angels in the heavens and by men on earth, the angels having the internal or spiritual sense, while men have only the external or natural sense — n. 1887,

2395. Angels perceive the Word in its internal sense, and not in its external, illustrated by the experience of those who have spoken with me from heaven while I have been reading the Word — n. 1769-1772. The ideas and speech of angels are spiritual, but the ideas and speech of men are natural; therefore there is an internal sense, which is spiritual, for the use of angels — illustrated by experience, n. 2333. Nevertheless the sense of the letter of the Word serves the spiritual ideas of angels as mediums just as the words of speech serve men to convey the sense of a thing — n. 2143. The things belonging to the internal sense of the Word, fall into such things as belong to the light of heaven, thus into angelic perception — n. 2618, 2619, 2629, 3086. The things which angels perceive from the Word are on this account precious to them — n. 2540, 2541, 2545, 2551. The angels do not understand a single expression of the sense of the letter of the Word — n. 64, 65, 1434, 1929. They have no knowledge of the names of the persons and places mentioned in the Word — n. 1434, 1888, 4442, 4480: for the names cannot enter heaven, nor be pronounced there — n. 1876, 1888. All the names mentioned in the Word signify things and in heaven they are changed into the ideas of the things signified — n. 768, 1888, 4310, 4442, 5225, 5287, 10329. The angels think in a manner abstract from persons — n. 6613, 8343, 8985, 9007. How elegant the internal sense of the Word is, even where the letter has mere names, shown by examples from the Word — n. 1224, 1888, 2395. Many names in a series express one thing in the internal sense — n. 5095. All numbers in the Word also signify things — n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 6175, 9488, 9659, 10217, 10253. Spirits too perceive the Word in its internal sense, so far as their interiors are open into heaven — n. 1771. The sense of the letter of the Word, which is natural, is changed instantly with the angels into the spiritual sense, because there is correspondence — n. 5648: and this without their hearing or knowing what is contained in the sense of the letter, or the external sense — n. 10215. Thus the sense of the letter, or the external sense, is with man only, and proceeds no further — n. 2015.

There is an internal sense of the Word, and likewise an inmost or supreme sense — n. 9407, 10604, 10614, 10627. The spiritual angels, that is, those who belong to the spiritual kingdom of the Lord, perceive the Word in its internal sense, and the celestial an-

gels, that is, those who belong to the celestial kingdom of the Lord, perceive the Word in its inmost sense — n. 2157, 2275.

The Word is for men and also for angels, being accommodated to each — n. 7381, 8862, 10322. The Word is the medium of union of heaven and earth — n. 2310, 2395, 9212, 9216, 9357. The conjunction of heaven with men is by means of the Word — n. 9396, 9400, 9401, 10452. Therefore the Word is called a covenant — n. 9396; because a covenant signifies conjunction — n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 10632. There is an internal sense in the Word, in consequence of the Word's having descended from the Lord through the three heavens even to men — n. 2310, 6597: and thereby it is accommodated to the angels of the three heavens, and also to men — n. 7381, 8862. Hence it is that the Word is Divine — n. 4279, 4989; and the Word is holy — n. 10276; and is spiritual — n. 4480; and it is inspired by the Divine — n. 9094. This is inspiration — n. 9094.

The regenerate man also is actually in the internal sense of the Word, though he knows it not, since his internal man, which is endowed with spiritual perception, is open — n. 10400. But with him the spiritual of the Word flows into natural ideas, and thus is presented naturally; because, while a man lives in the world, he thinks in the natural — n. 5614. Hence the light of truth with those who are enlightened is from their internal, that is, through their internal from the Lord — n. 10691, 10694. By the same way what is holy flows in with those who esteem the Word holy — n. 6789. As the regenerate man is actually in the internal sense of the Word, and in its holy, though he knows it not, therefore after death he comes into it of himself, and is no longer in the sense of the letter — n. 3226, 3342, 3343.

260. *The internal or spiritual sense of the Word contains innumerable arcana.* The Word in its internal sense contains innumerable things which exceed human comprehension — n. 3085, 3086. It also contains things which cannot be unfolded — n. 1965; which are only represented to angels, and are understood by them — n. 167. The internal sense of the Word contains arcana of heaven, which relate to the Lord and His kingdom in the heavens and on earth — n. 1-4, 937. Those arcana do not appear in the sense of the letter — n. 937, 1502, 2161. Many things in the writings of the prophets appear to be unconnected, when yet in

their internal sense they cohere in an unbroken and beautiful series — n. 7153, 9022. Not a single word, nor even a single iota, can be lacking in the sense of the letter of the Word, without an interruption in the internal sense; and therefore, by the Divine providence of the Lord, the Word has been preserved so entire as to every word and every point — n. 7933. Innumerable things are contained in every particular of the Word — n. 6617, 6620, 8920; and in every expression — n. 1869. There are innumerable things contained in the Lord's Prayer, and in every part of it — n. 6619; also in the precepts of the Decalogue; in the external sense of which, notwithstanding, some things are such as are known to every nation without revelation — n. 8867, 8900.

In the Word, and particularly in the prophetic parts of it, two expressions are used that seem to signify the same thing; but one expression has relation to good and the other to truth; thus one to what is spiritual, the other to what is celestial — n. 683, 707, 2516, 8339. Goods and truths are conjoined in a wonderful manner in the Word; and the conjunction is apparent only to him who is acquainted with the internal sense — n. 10554. And thus there is a Divine marriage and a heavenly marriage in the Word, and in every part of it — n. 683, 793, 801, 2173, 2516, 2712, 5138, 7022. The Divine marriage which is the marriage of Divine good and Divine truth is in it; and thus the Lord, in Whom alone is that marriage — n. 3004, 3005, 3009, 5138, 5194, 5502, 6343, 7945, 8339, 9263, 9314. By Jesus is signified Divine good, and by Christ Divine truth; and by both the Divine marriage in heaven, which is the marriage of Divine good and Divine truth — n. 3004, 3005, 3009. This marriage is in every part of the Word, in its internal sense; thus the Lord as to Divine good and Divine truth is in every part of the Word — n. 5502. The marriage of good and truth from the Lord in heaven and the church is called the heavenly marriage — n. 2508, 2618, 2803, 3004, 3211, 3952, 6179. In this respect therefore the Word is as it were heaven — n. 2173, 10126. Heaven is compared in the Word to a marriage, on account of the marriage of good and truth therein — n. 2758, 3132, 4434, 4835.

The internal sense is the very doctrine of the church — n. 9025, 9430, 10400. Those who understand the Word according to the internal sense, understand the true doctrine itself of the church, because the internal sense contains it — n. 9025, 9430, 10400.

The internal of the Word is also the internal of the church, and likewise the internal of worship — n. 10460. The Word is the doctrine of love to the Lord, and of charity toward the neighbor — n. 3419, 3420.

The Word in the letter is as a cloud, and in the internal sense it is glory — see the preface to the eighteenth chapter of Genesis, also n. 5922, 6343, where the words, *The Lord shall come in the clouds of heaven with glory*, are explained. A cloud in the Word signifies the Word in the sense of the letter, and also glory signifies the Word in the internal sense — see the Preface to the eighteenth chapter of Genesis, also n. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10551, 10574. The things which are in the sense of the letter, in comparison with those which are in the internal sense, are like shapeless bits thrown into a polished optic cylinder, from which nevertheless is exhibited in the cylinder a beautiful image — n. 1871. In the other life, those who only allow and acknowledge the sense of the letter of the Word, are represented by an uncomely old woman; but those who allow and acknowledge the internal sense also, are represented by a maiden in beautiful garments — n. 1774. The Word in its whole complex is an image of heaven, since the Word is Divine truth, and Divine truth constitutes heaven, and as heaven is as one man, therefore the Word is in that respect as an image of a man — n. 1871. That heaven in one complex represents one man, may be seen in the work on "Heaven and Hell" — n. 59-67: and that the Divine truth proceeding from the Lord constitutes heaven — n. 126-140, 200-212. That the Word is beautifully and pleasingly exhibited before the angels — n. 1767, 1768. The sense of the letter is as the body, and the internal sense as the soul of that body — n. 8943. Of consequence the life of the Word is from its internal sense — n. 1405, 4857. The Word is pure in the internal sense, but it does not appear so in the sense of the letter — n. 2362, 2395. The things which are in the sense of the letter of the Word are holy on account of their internal contents — n. 10126, 10728.

In the historicals of the Word also there is an internal sense, but inwardly — n. 4989. Thus the historic as well as the prophetic parts of the Word contain arcana of heaven — n. 755, 1659, 1709, 2310, 2333. The angels do not perceive those parts historically, but spiritually — n. 6884. The reason why the interior arcana

which are in the historicals are less evident to men than those which are in the propheticals — n. 2176, 6597.

The quality of the internal sense of the Word further shown — n. 1756, 1984, 2004, 2663, 3035, 7089, 10604, 10614: illustrated by comparisons — n. 1873.

261. The Word is written by correspondences, and thus by representatives. The Word, as to the sense of the letter, is written by pure correspondences, thus by such things as represent and signify spiritual things which are of heaven and the church — n. 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 2179, 2763, 2899. This was done for the sake of the internal sense, which is contained in every part — n. 2899; thus for the sake of heaven, since those who are in heaven do not understand the Word according to the sense of the letter, which is natural, but according to its internal sense, which is spiritual — n. 2899. The Lord spoke by correspondences, representatives, and significatives, because He spoke from the Divine — n. 9048, 9063, 9086, 10126, 10728. Thus the Lord spoke at the same time before the world and before heaven — n. 2533, 4807, 9048, 9063, 9086. The things which the Lord spoke filled the universal heaven — n. 4637. The historicals of the Word are representative, and the words significative — n. 1540, 1659, 1709, 1783, 2686. The Word could not have been written in any other style, so as to be the medium of communication and conjunction with the heavens — n. 2899, 6943, 9481. Those who despise the Word on account of the apparent simplicity and rudeness of its style, and who fancy that they would receive the Word, if it had been written in a different style, are in great error — n. 8783. The mode and style of writing, which prevailed among the most ancient people, was by representatives and significatives — n. 605, 1756, 9942. The ancient wise men were delighted with the Word, because of the representatives and significatives therein, from experience — n. 2592, 2593. If a man of the Most Ancient Church had read the Word, he would have seen the things which are in the internal sense clearly, and those which are in the external sense obscurely — n. 4493. The sons of Jacob were brought into the land of Canaan because all the places in that land, from the most ancient times, were made representative — n. 1585, 3686, 4447, 5136, 6516: and so that a Word might there be written in which those places were to be mentioned for the sake of the internal sense — n. 3686, 4447, 5136, 6516.

But nevertheless the Word was yet changed for the sake of that nation as to the external sense, not as to the internal sense — n. 10453, 10461, 10603, 10604.

In order that it may be known what the correspondences and representatives in the Word are, and what is their quality, something shall also be said concerning them: —

All things which correspond are likewise representative, and thereby significative; so that correspondences and representations are a one — n. 2896, 2897, 2973, 2987, 2989, 2990, 3002, 3225. What correspondences and representatives are, from experience and examples — n. 2763 2987-3002, 3213-3226, 3337-3352, 3472-3485, 4218-4228, 9280. The knowledge of correspondences and representatives was the chief of knowledges among the ancients — n. 3021, 3419, 4280, 4748, 4844, 4964, 4966, 6004, 7729, 10252; especially among the people of the east — n. 5702, 6692, 7097, 7779, 9391, 10252, 10407; and in Egypt more than elsewhere — n. 5702, 6692, 7097, 7779, 9391, 10407; also among the Gentiles, as in Greece and other places — n. 2762, 7729. But that at this day it is among the knowledges that are lost, particularly in Europe — n. 2894, 2895, 2994, 3630, 3632, 3747-3749, 4581, 4966, 10252. Nevertheless this is more excellent than all other knowledges, since without it the Word is not understood, nor is the significance of the rites of the Jewish Church, which are recorded in the Word; neither is it known what heaven is, nor what the spiritual is, nor how it is with spiritual influx into what is natural, and many other things besides — n. 4280, and in the places above cited. All the things which appear before angels and spirits are representative according to correspondences of such things as are of love and faith — n. 1971, 3213-3226, 3349, 3475, 3485, 9481, 9574, 9576, 9577. The heavens are full of representatives — n. 1521, 1532, 1619. Representatives are more beautiful, and more perfect, in proportion as they are more interiorly in the heavens — n. 3475. Representatives there are real appearances, because they are from the light of heaven which is Divine truth, and which is the very essential of the existence of all things — n. 3485.

The reason why the things in the spiritual world, all and each, have representatives in the natural world, is because what is internal assumes a suitable clothing in what is external, by which it makes itself visible and apparent — n. 6275, 6284, 6299. Thus the end assumes suitable clothing that it may present itself as the

cause in a lower sphere, and afterward that it may present itself as the effect in a sphere lower still; and when the end by means of the cause becomes the effect, it then becomes visible, or appears before the eyes — n. 5711. This may be illustrated by the influx of the soul into the body; the soul assumes a clothing of such things in the body as enable all the things which it thinks and wills to appear and become visible; wherefore the thought when it descends by influx into the body, is represented by gestures and actions which correspond to it — n. 2988. The affections, which are of the mind, are manifestly represented in the face by the various expressions of the countenance, so that they may be seen there — n. 4791-4805, 5695. Hence it is plain that in all and each of the things of nature, there are inwardly hidden a cause and an end from the spiritual world — n. 3562, 5711; since the things in nature are ultimate effects which contain prior things — n. 4240, 4939, 5051, 6275, 6284, 6299, 9216. Internal things are represented, and external things represent — n. 4292.

Since all things in nature are representative of spiritual and celestial things, therefore in ancient times there were churches wherein all the externals, which were rituals, were representative; wherefore those churches were called representative churches — n. 519, 521, 2896. The church founded among the children of Israel was a representative church — n. 1003, 2779, 10149. All its rituals were external things, which represented the internal things of heaven and the church — n. 4288, 4874. The representatives of the church and of worship ceased when the Lord came into the world; because the Lord opened the internals of the church, and because all the externals of the church in the supreme sense regarded Him — n. 4832.

262. *Of the sense of the letter, or the external sense of the Word.* The sense of the letter of the Word is according to appearances in the world — n. 589, 926, 1408, 1410, 1832, 1874, 2242, 2520, 2533, 2719, 2720; and adapted to the capacity of the simple — n. 2533, 9049, 9063, 9086. The Word in the sense of the letter is natural — n. 8783; because what is natural is the ultimate wherein spiritual and celestial things close, and upon which they rest like a house upon its foundation; otherwise the internal sense of the Word without the external, would be like a house without a foundation — n. 9360, 9430, 9433, 9824, 10044, 10436. The Word, because it is of such a quality, is the containant of a spiritual and a

celestial sense — n. 9407. And, because it is of such a quality, it is the holy Divine in the sense of the letter, as to all the things therein, even to every iota — n. 639, 680, 1869, 1870, 9198, 10321, 10637. The laws ordained for the children of Israel, notwithstanding their abrogation, are yet the Holy Word on account of the internal sense which they contain — n. 9211, 9259, 9349. Among the laws, judgments, and statutes, ordained in the Israelitish and Jewish church, which was a representative church, there are some which are still in force, in both their external and their internal sense; some which ought to be strictly observed in their external sense; some which may be of use, if people are disposed to observe them; and some which are altogether abrogated — n. 9349. The Word is Divine, even as to those which are abrogated — n. 10637.

What the quality of the Word is, in the sense of the letter, if it is not understood at the same time as to the internal sense; or, which is the same thing, according to true doctrine from the Word — n. 10402. Innumerable heresies arise from the sense of the letter without the internal sense, or without genuine doctrine from the Word — n. 10400. Those who are in an external without an internal cannot endure the interior things of the Word — n. 10694. The Jews were of such a quality, and they are also such at this day — n. 301-303, 3479, 4229, 4433, 4680, 4844, 4847, 10396, 10401, 10407, 10694, 10701, 10707.

263. *The Lord is the Word.* The Word in its inmost sense treats only of the Lord, and describes all the states of the glorification of His Human, that is, of its union with the Divine Itself; and likewise all the states of the subjugation of the hells, and of the arrangement of all things in them and in the heavens — n. 2249, 7014. Thus the Lord's whole life in the world is described in that sense, and thereby the Lord is continually present with the angels — n. 2523. Consequently the Lord alone is in the inmost of the Word, and the Divine and holy of the Word is from thence — n. 1873, 9357. The Lord's saying that all the Scripture concerning Him was fulfilled, signifies that all things which are contained in the inmost sense were fulfilled — n. 7933.

The Word signifies Divine truth — n. 4692, 5075, 9987. The Lord is the Word because He is Divine truth — n. 2533. The Lord is the Word also because the Word is from Him, and treats of Him — n. 2859: and because it treats of the Lord alone in its

inmost sense; thus because the Lord Himself is therein — n. 1873, 9357: and because in all things and each of the Word there is a marriage of Divine good and Divine truth — n. 3004, 5502. The name Jesus is Divine good, and Christ Divine truth — n. 3004, 3005, 3009. Divine truth is alone real; and that in which Divine truth is, which is from the Divine, is alone substantial — n. 5272, 6880, 7004, 8200. And as Divine truth proceeding from the Lord is light in heaven, and Divine good is heat in heaven; and as all things in heaven derive their existence from Divine good and Divine truth; and as the natural world has its existence through heaven, or the spiritual world, it is plain that all things which were created, were created from Divine truth, or from the Word, according to these words in John: *In the beginning was the Word; and the Word was with God, and the Word was God . . . and by it were all things made which were made . . . and the Word was made flesh* (i. 1, 3, 14) — n. 2803, 2894, 5272, 6880. Further particulars concerning the creation of all things by Divine truth, consequently by the Lord, may be seen in the work on “Heaven and Hell”—n. 137: and more fully in the two articles therein — n. 116-125, and n. 126-140.

The conjunction of the Lord with men is through the Word, by means of the internal sense — n. 10375. There is conjunction through all things and each of the Word, and the Word is therefore wonderful above all other writings — n. 10632-10634. Since the Word has been written, the Lord through it speaks with men — n. 10290.

264. *Of those who are against the Word.* Of those who despise, mock at, blaspheme, and profane the Word — n. 1878. Their quality in the other life — n. 1761, 9222. They answer to the viscid parts of the blood — n. 5719. The danger of profaning the Word — n. 571-582. How hurtful it is if principles of the false, particularly those which favor the loves of self and of the world, are confirmed by means of the Word — n. 589. Those who are in no affection for truth for the sake of truth, utterly reject the internal sense of the Word, and are nauseated at it — from experience, n. 5702. Some in the other life who have rejected the interior things of the Word, are deprived of rationality — n. 1879.

265. *Further particulars concerning the Word.* That the term Word in the Hebrew tongue signifies various things, as speech,

thought of the mind, everything that has a real existence, and also anything — n. 9987. The Word signifies Divine truth and the Lord — n. 4692, 5075, 9987. Words signify truths — n. 4692, 5075. They signify doctrinals — n. 1288. The ten words signify all Divine truths — n. 10688. They signify things which really exist — n. 1785, 5075, 5272.

In the Word, particularly in the prophetic Word, there are two expressions for one thing; the one having reference to good and the other to truth, which are thus conjoined — n. 683, 707, 2516, 8339. It cannot be known what expression has reference to good, and what to truth, but from the internal sense of the Word; for there are appropriate words by which the things of good are expressed, and appropriate words by which the things of truth are expressed — n. 793, 801: and this so constantly that it may be known merely from the words predicated, whether the subject treated of be good, or whether it be truth — n. 2722. Frequently one expression implies what is general, and the other expression implies a certain specific particular of that general — n. 2212. There is a species of reciprocation in the Word — n. 2240. Most things in the Word have also an opposite sense — n. 4816. The internal sense follows its subject according to what is predicable of it — n. 4502.

Those who have been delighted with the Word, in the other life receive the heat of heaven, wherein is celestial love, according to the quality and the measure of their delight from love — n. 1773.

266. The books of the Word are all those which have an internal sense; but those books which have not an internal sense, are not the Word. The books of the Word in the Old Testament are, the five Books of Moses, the Book of Joshua, the Book of Judges, the two Books of Samuel, the two Books of Kings, the Psalms of David, the Prophets Isaiah, Jeremiah, the Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi: and in the New Testament, the four Evangelists, Matthew, Mark, Luke, John; and the Apocalypse. The rest have not an internal sense — n. 10325.

PROVIDENCE.

267. The government of the Lord in the heavens and on earth is called providence; and as all good of love and all truth of faith, from which comes salvation, is from Him, and nothing at all from man, it is thence manifest that the Divine providence of the Lord is in each and all of the things which conduce to the salvation of the human race. Thus the Lord teaches in John, *I am the way, the truth, and the life* (xiv. 6): and again, *As the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in Me . . . except from Me ye cannot do anything* (xv. 4, 5).

268. The Divine providence of the Lord is over the most particular things of a man's life; for there is but one only fountain of life, which is the Lord, from Whom we are, we live, and we act.

269. They who think of Divine providence from worldly things, from them draw the conclusion, that this providence is only universal, and that the particulars are left to man. But they do not know the arcana of heaven; for they conclude only from the loves of self, and the world, and from their pleasures. When, therefore, they see the evil exalted to honor and gaining wealth more than the good, and also succeeding according to their arts, they say in their heart that it would not be so if there were a Divine providence in each and every thing. But they do not consider that the Divine providence does not have regard to that which soon passes away, and has its end with a man's life in this world; but that it has regard to that which remains to eternity, and which thus has no end. That which has no end really is; but that which has an end, relatively is not. Let him who can, think whether a hundred thousand years are anything compared to eternity; and he will perceive that they are not. What then are a few years of life in the world?

270. He who considers well, may know that high position and opulence in the world are not real Divine blessings, though man from his pleasure in them calls them so; for they pass away, and they also seduce many, and turn them away from heaven; but that eternal life and its happiness are real blessings, which are from the Divine. This the Lord also teaches in Luke: *Make for yourselves . . . a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth; for where your treasure is, there will your heart be also* (xii. 33, 34).

271. The reason that the evil meet with success according to their arts, is, that it is of the Divine order that every one should do what he does from reason, and also from freedom. On which account, unless it were left to man to act according to his reason from freedom, and unless his acts also, which are from the same, should succeed, the man could by no means be brought to be disposed to receive eternal life; for this disposition is instilled when the man is in freedom, and his reason is enlightened. For no one can be compelled to good, since what is compelled is not inherent, and is not one's own. That becomes the man's own which is done from freedom according to his reason, and that is done from freedom which is from the will or love, and the will or the love is the man himself. If a man were compelled to that which he does not will, he would still ever incline in his mind to that which he wills; and besides, every one strives after that which is forbidden, and this from the latent cause that he strives for freedom. From this it is plain that unless a man were kept in freedom, good could not be provided for him.

272. To leave man also in freedom to think, to will, and as far as the laws do not prohibit, to do evil, is called permitting.

273. To be led to happy things in the world by arts, appears to man as if it were of his own prudence; but still the Divine providence perpetually accompanies by permitting

and continually withdrawing from evil. Yet to be led to happy things in heaven is known and perceived not to be from one's own prudence, because it is from the Lord, and is effected of His Divine providence, by disposing and continually leading to good.

274. That this is so, a man cannot comprehend from the light of nature, for he does not from that know the laws of Divine order.

275. It is to be known that there is providence and there is foresight. Good is what is provided by the Lord, but evil is what is foreseen by the Lord. The one must be with the other; for what comes from man is nothing but evil, and what comes from the Lord is nothing but good.

FROM THE HEAVENLY ARCANA.

Since all the good which is provided for man by the Lord enters by influx, we shall therefore adduce from the "Heavenly Arcana" particulars concerning *Influx*: and since the Lord provides all things according to Divine order, we shall also adduce from that work particulars concerning *Order*.

276. *Of Providence.* Providence is the government of the Lord in the heavens and on the earth — n. 10773. The Lord from providence governs all things according to order, and thus providence is government according to order — n. 1755, 2447. He governs all things either from will, or from indulgence, or from permission; and thus with various regard according to the man's quality — n. 1755, 2447, 3704, 9940. Providence acts invisibly — n. 5508. Most things which take place from providence appear to a man as contingencies — n. 5508. Providence acts invisibly, in order that a man may not be compelled to believe from visible things, and thus that his freedom may not be hurt; for unless a man has freedom he cannot be reformed, thus not saved — n. 1937, 1947, 2876, 2881, 3854, 5508, 5982, 6477, 8209, 8987, 9588, 10409, 10777. The Divine providence does not regard temporary things, which soon pass away, but eternal things — n. 5264, 8717, 10776; illustrated — n. 6491. Those who do not comprehend this, believe worldly rank and riches to be the only objects of providence, and call such things blessings from the Divine;

when nevertheless they are not regarded as blessings by the Lord, but only as means conducive to the life of men in the world; whereas those things are regarded by the Lord which conduce to men's eternal happiness — n. 10409, 10776. Those who are in the Divine providence of the Lord, are led in all things and in every single thing to eternal happiness — n. 8478, 8480. Those who ascribe all things to nature and man's own prudence, and nothing to the Divine, do not think or comprehend this — n. 6484, 10409, 10775.

The Divine providence of the Lord is not, as believed in the world, universal only, with the particulars and singulars dependent on man's own prudence — n. 8717, 10775. No universal exists but from and with singulars, because singulars taken together are called a universal, as particulars taken together are called a general — n. 1919, 6159, 6338, 6482-6484. Every universal is of the same quality as the singulars of which it is made up, and with which it co-exists — n. 917, 1040, 6483, 8857. The providence of the Lord is universal, because existing in all singulars — n. 1919, 2694, 4329, 5122, 5904, 6058, 6481-6486, 6490, 7004, 7007, 8717, 10774: confirmed from heaven — n. 6486. Unless the Divine providence of the Lord were universal, acting from and in the least singulars, nothing could subsist — n. 6338. All things have been disposed into order by this, and are kept in order both in general and in particular — n. 6338. How the case herein is compared with that of a king on earth — n. 6482, 10800. Man's own prudence is like a speck of dirt in the universe, while the Divine providence is respectively as the universe itself — n. 6485. This can hardly be comprehended by men in the world — n. 8717, 10775, 10780; because many fallacies assail them, and induce blindness — n. 6481. Of a certain person in the other life who believed from confirmation in the world, that all things were dependent on man's own prudence, and nothing on the Divine providence: the things belonging to him appeared infernal — n. 6484.

The nature of the Lord's providence with respect to evils — n. 6481, 6495, 6574, 10777, 10779. Evils are governed by the Lord by the laws of permission, and they are permitted for the sake of order — n. 8700, 10778. The permission of evil by the Lord is not as of one willing; but of one not willing, who yet cannot help, on account of the urgency of the end, which is salvation —

n. 7877. To leave a man from his own liberty to think and will evil, and, so far as the laws do not prevent him, to do evil, is to permit — n. 10778. That without freedom, thus without this permission, man cannot be reformed, thus cannot be saved, may be seen in the doctrine of Freedom (n. 141-149) above.

The Lord has providence and foresight, and the one does not exist without the other — n. 5195, 6489. That good is provided by the Lord, and evil foreseen — n. 5155, 5195, 6489, 10781.

There is no such thing as predestination or fate — n. 6487. All are predestined to heaven, and none to hell — n. 6488. Men are under no absolute necessity from providence, but at perfect liberty, illustrated by comparison — n. 6487. The elect in the Word are those who are in the life of good, and thence of truth — n. 3755, 3900, 5057, 5058. How it is to be understood that *God caused it to happen to his hand* (Exod. xxi. 13) — n. 9010.

Fortune, which appears wonderful in many cases in the world, is an operation of Divine providence in the ultimate of order, according to the quality of a man's state; and this may afford proof that the Divine providence is in the most minute of all things — n. 5049, 5179, 6493, 6494. This operation and its variations are from the spiritual world, illustrated from experience — n. 5179, 6493, 6494.

277. *Influx*. The influx of heaven into the world, and of the soul into all things of the body, from experience — n. 6053-6058, 6189-6215, 6307-6327, 6466-6495, 6598-6626. Nothing exists from itself, but from what is prior to itself, thus all things from the First — n. 4523, 4524, 6040, 6056. As all things came into existence, so they subsist; for subsistence is perpetual existence — n. 2886, 2888, 3627, 3628, 3648, 4523, 4524, 6040, 6056. Influx takes place according to that order — n. 7270. Hence it is plain that all things subsist perpetually from the First *Esse*, because they had *existence* from it — n. 4523, 4524, 6040, 6056. The all of life flows in from the First, because it is from it, thus from the Lord — n. 3001, 3318, 3337, 3338, 3344, 3484, 3628, 3629, 3741-3743, 4318-4320, 4417, 4524, 4882, 5847, 5986, 6325, 6468-6470, 6479, 9276, 10196. Every *existere* is from an *esse*, and nothing can exist unless its *esse* be in it — n. 4523, 4524, 6040, 6056.

All things which a man thinks and wills flow into him, from experience — n. 904, 2886-2888, 4151, 4319, 4320, 5846, 5848,

6189, 6191, 6194, 6197–6199, 6213, 7147, 10219. A man's ability to look into things, and to think and form analytic conclusions, is from influx — n. 2888, 4319, 4320. A man could not live a moment if the influx from the spiritual world were taken away from him; but still he is in freedom, from experience — n. 2887, 5849, 5854, 6321. The life which flows in from the Lord, is varied according to the man's state, and according to the reception — n. 2069, 5986, 6472, 7343. With the evil, the good which flows from the Lord is turned into evil, and the truth into falsity, from experience — n. 3643, 4632. The good and truth which continually flow from the Lord, are received so far as evil and falsity do not obstruct — n. 2411, 3142, 3147, 5828. All good flows in from the Lord, and all evil from hell — n. 904, 4151. At this day man believes all things to be in himself and from himself, when nevertheless he receives them by influx: this he might know from the teaching of the church, that all good is from heaven, and all evil from hell — n. 4249, 6193, 6206. But if he would believe as the case really is, he would not appropriate evil to himself, but would cast it back from himself into hell; neither would he make good his own, and thus would not claim any merit from it — n. 6206, 6324, 6325. How happy the state of a man would then be, for he would view both good and evil from within, from the Lord — n. 6325. Those who deny heaven, or know nothing about it, do not know that there is any influx from it — n. 4322, 5649, 6193, 6479. What influx is, illustrated by comparisons — n. 6128, 6190, 9407.

Influx is spiritual, and not physical; thus it is from the spiritual world into the natural, and not from the natural world into the spiritual — n. 3219, 5119, 5259, 5427, 5428, 5477, 6322, 9109, 9110. Spiritual influx passes through the internal man into the external, and not the reverse — n. 1702, 1707, 1940, 1954, 5119, 5259, 5779, 6322, 9380: because the internal man is in the spiritual world, and the external in the natural world — n. 978, 1015, 3628, 4459, 4523, 4524, 6057, 6309, 9701–9709, 10156, 10472. The appearance of influx passing from externals into internals is a fallacy — n. 3721. Influx passes into a man's rational things, and through these into things of memory, and not the reverse — n. 1495, 1707, 1940. The order of influx — n. 775, 880, 1096, 1495, 7270.

There is influx immediate from the Lord, and also influx

mediate through the spiritual world or heaven — n. 6063, 6307, 6472, 9682, 9683. The immediate influx from the Lord enters into the most minute particulars of all things — n. 6058, 6474-6478, 8717, 8728. Of the mediate influx of the Lord through heaven — n. 4067, 6982, 6985, 6996. It is effected by means of the spirits and angels who are joined to men — n. 697, 5840-5866. The Lord through angels flows into the ends from which, and for the sake of which, a man thinks, wills, and acts as he does — n. 1317, 1645, 5846, 5854: and thus into those things which are of conscience with him — n. 6207, 6213; but by means of spirits into the thoughts, and thence into the things of the memory — n. 4186, 5854, 5858, 6192, 6193, 6198, 6199, 6319. This can with difficulty be believed by men — n. 6214. The Lord flows at the same time into the things that are first and into those that are last, or into things inmost and things outmost, and in what manner — n. 5147, 5150, 6473, 7004, 7007, 7270. The influx of the Lord is into good with man, and through good into truth, but not the reverse — n. 5482, 5649, 6027, 8685, 8701, 10153. Good gives the faculty for receiving influx from the Lord, but not truth without good — n. 8321. It is not what enters the thought, but what enters the will, that is hurtful; because this is appropriated to the man — n. 6308. The Divine is silent and peaceful in the highest degrees, but so far as it descends toward the lower degrees in men, it becomes unpeaceful and tumultuous, on account of the disorders there — n. 8823. The nature of the Lord's influx with the prophets — n. 6212.

There is a common influx — n. 5850. This is a continual effort of acting according to order — n. 6211. This influx is into the lives of animals — n. 5850; and also into the subjects of the vegetable kingdom — n. 3648. Thought falls into speech, and will into gestures with men, according to this common influx — n. 5862, 5990, 6192, 6211.

278. *The Influx of Life with Man in particular.* There is one only fountain of life, from which all live both in heaven and in the world — n. 1954, 2021, 2536, 2658, 2886-2889, 3001, 3484, 3742, 5847, 6467. This life is from the Lord alone, illustrated by various things — n. 2886-2889, 3344, 3484, 4319, 4320, 4524, 4882, 5986, 6325, 6468-6470, 9276, 10196. That the Lord is life itself, may be seen in John (i. 1, 4; v. 26; xiv. 6). Life from the Lord flows in with angels, spirits, and men, in a wonderful manner —

n. 2886-2889, 3337, 3338, 3484, 3742. The Lord flows in from His Divine love, which is such that it wills that what is its own should be another's — n. 3742, 4320. All love is of this nature; thus Divine love infinitely more so — n. 1820, 1865, 2253, 6872. Hence life appears as if it were in man, and not as inflowing — n. 3742, 4320. Life appears as if it were in man, because the principal cause, which is life from the Lord, and the instrumental cause, which is the recipient form, act as one cause, which is perceived in the instrumental — n. 6325. The chief thing of the wisdom and intelligence of angels is perceiving and knowing that the all of life is from the Lord — n. 4318. The joy of angels perceived and shown by their speech to me, from not living from themselves, but from the Lord — n. 6469. The evil are not willing to be convinced that life is received by influx — n. 3743. Doubts concerning the influx of life from the Lord cannot be removed so long as fallacies, ignorance, and a negative principle prevail — n. 6479. It is generally known in the church that all good and truth are from heaven, that is, through heaven from the Lord, and that all evil and falsity are from hell; and yet the all of life refers itself to good and truth, and to evil and falsity, there being nothing of life without them — n. 2893, 4151. The doctrinal tenet of the church from the Word teaches the same thing — n. 4249. Nevertheless men do not believe that life flows in — n. 4249. If communication and connection with spirits and angels were taken away, a man would instantly die — n. 2887. It is plain from this, that the all of life flows in from the First *Esse* of life, because nothing exists from itself, but from things prior to itself, thus all things and each from the First; also because everything subsists from that from which it first existed, subsistence being perpetual existence — n. 4523, 4524. Angels, spirits, and men, were created to receive life; thus so as to be only forms recipient of life — n. 2021, 3001, 3318, 3344, 3484, 3742, 4151, 5114, 5986. They are such forms as is the quality of their reception — n. 2888, 3001, 3484, 5847, 5986, 6467, 6472. Men, spirits, and angels are therefore such as are their forms recipient of life from the Lord — n. 2888, 5847, 5986, 6467, 6472. Man is so created that in his inmosts, and in those which follow next in order, he is capable of receiving the Divine, and of being elevated to the Divine, and of being conjoined to the Divine by the good of love and the truths of faith; and

thereby living to eternity, which is not the case with beasts — n. 5114.

Life from the Lord flows in also with the wicked; thus also with those who are in hell — n. 2706, 3743, 4417, 10196: but they turn good into evil and truth into falsity, and thus life into spiritual death; for such as the man is, such is his reception of life — n. 4319, 4320, 4417. Goods and truths from the Lord are continually flowing in, with them; but they either reject, suffocate, or pervert them — n. 3743. Those who are in evils, and thence in falsities, have no real life: the quality of their life — n. 726, 4623, 4747, 10284, 10286.

279. *Order.* Divine truth proceeding from the Lord is the source of order, and Divine good is the essential of order — n. 1728, 2258, 8700, 8988. The Lord is order, since Divine good and Divine truth are from the Lord, and indeed are the Lord, in the heavens and on earth — n. 1919, 2011, 5110, 5703, 10336, 10619. Divine truths are the laws of order — n. 2447, 7995. Where order is, the Lord is present; but where order is not, the Lord is not present — n. 5703. As Divine truth is order, and Divine good the essential of order, therefore the things in the universe, one and all, have reference to good and truth, that they may be any thing, because they must have reference to order — n. 2451, 3166, 4390, 4409, 5232, 7256, 10122, 10555. Good being the essential of order, disposes truths into order, and not the reverse — n. 3316, 3470, 4302, 5704, 5709, 6028, 6690. The whole heaven, as to all the angelic societies, is disposed by the Lord according to His Divine order, because the Divine of the Lord with the angels makes heaven — n. 6338, 7211, 9128, 9338, 10125, 10151, 10157. That hence the form of heaven is a form according to Divine order — n. 4040-4043, 6607, 9877.

So far as a man lives according to order, thus in good according to Divine truths, which are the laws of order, so far is he a man — n. 4839. So far as he thus lives, he appears in the other life as a perfect and beautiful man; but so far as he does not thus live, he appears as a monster — n. 4839, 6605, 6626. Hence it is plain that all things of order are collected together in man, and that from creation he is Divine order in form — n. 4219, 4220, 4223, 4523 4524, 5114, 5368, 5850, 6013, 6057, 6605, 6626, 9706, 10156, 10742. Every angel is in the human form in consequence of being a recipient of Divine order from the Lord, which form is

perfect and beautiful according to the reception — n. 322, 1880, 1881, 3633, 3804, 4622, 4735, 4797, 4985, 5199, 5530, 6054, 9879, 10177, 10594. The angelic heaven in the whole complex is also in the human form; because the whole heaven as to all its angelic societies, is disposed by the Lord according to Divine order — n. 2996, 2998, 3624–3629, 3636–3643, 3741–3745, 4625. Hence it is plain that the Divine Human is the source from which are all these things — n. 2996, 2998, 3624–3649, 3741–3745. Hence also it follows that the Lord is alone Man and that those are men who receive the Divine from Him — n. 1894. So far as they receive it, so far they are images of the Lord — n. 8547.

Man is not born into good and truth, but into evil and falsity; thus not into Divine order, but into what is contrary to order, and on this account he is born into mere ignorance: and therefore he must be born anew, that is, regenerated; which is effected through Divine truths from the Lord, and by a life according to them, that he may be introduced into order, and thus become a man — n. 1047, 2307, 2308, 3518, 3812, 8480, 8550, 10283, 10284, 10286, 10731. When the Lord regenerates man, He disposes all things with him according to order, that is, according to the form of heaven — n. 5700, 6600, 9931, 10303. The man who is led by the Lord, is led according to Divine order — n. 8512. The interiors which are of the mind are open into heaven, even to the Lord, with the man who is in Divine order, but shut with him who is not in Divine order — n. 8513. So far as a man lives according to order, he has intelligence and wisdom — n. 2592.

The Lord governs the first and the last things of order; and He governs the first from the last, and the last from the first: and thus He keeps all things in connection and order — n. 3702, 3739, 6040, 6056, 9828. Of successive order; and of the ultimate of order, in which things successive are together and in their order — n. 634, 3691, 4145, 5114, 5897, 6239, 6326, 6465, 8603, 9215, 9216, 9828, 9836, 10044, 10099, 10329, 10335.

Evils and falsities are contrary to order; and still they are governed by the Lord, not according to order, but from order — n. 4839, 7877, 10778. Evils and falsities are governed by the laws of permission, and this is for the sake of order — n. 7877, 8700, 10778. What is contrary to Divine order is impossible; as that a man who lives in evil can be saved from mercy alone; likewise that the evil can be consociated with the good in the other life; and many other things — n. 8700.

THE LORD.

280. There is one God, Who is the Creator of the universe and the Conservator of the universe, and thus Who is God of heaven and God of earth.

281. There are two things which make the life of heaven in man, the good of love and the truth of faith. This life man has from God, and nothing at all from man. For this reason the primary thing of the church is, to acknowledge God, to believe in God, and to love Him.

282. Those born within the church ought to acknowledge the Lord, His Divine, and His Human, and to believe in Him, and love Him; for from the Lord is all salvation. This the Lord teaches in John: *He that believeth on the Son, hath eternal life; but he that believeth not the Son, shall not see life; but the anger of God remaineth with him* (iii. 36). Again: *This is the will of Him that sent Me, that every one that seeth the Son, and believeth on Him, should have eternal life; and I will raise him up at the last day* (vi. 40). And again: *Jesus said, I am the resurrection and the life; he that believeth on Me, though he die, shall live; and every one that liveth and believeth on Me, shall not die forever* (xi. 25, 26).

283. Therefore those within the church who do not acknowledge the Lord and His Divine, cannot be conjoined to God, and thus cannot have any lot with the angels in heaven; or no one can be conjoined to God except by the Lord and in the Lord. That no one can be conjoined to God except by the Lord, the Lord teaches in John: *No one hath seen God at any time; the Only begotten Son, Who is in the bosom of the Father, He hath made Him known* (i. 20). Again: *Ye have never heard the voice of the Father, nor seen His shape* (v. 37). In Matthew: *No one knoweth the Father but the Son, and he to whom the Son willeth to reveal Him* (xi. 27). And in John: *I am the way, the truth, and the life; no one cometh to the Father but by Me* (xiv. 6). That no one can

be conjoined to God except in the Lord, is because the Father is in Him, and they are one; as He also teaches in John: *If ye know Me, ye know My Father also . . . he that seeth Me, seeth the Father. Philip, believest thou not that I am in the Father, and the Father in Me? . . . Believe Me, that I am in the Father, and the Father in Me* (xiv. 7-11). And in the same: *The Father and I are one . . . that ye may know and believe that I am in the Father, and the Father in Me* (x. 30, 38).

284. Because the Father is in the Lord, and the Father and the Lord are one, and because we must believe in Him, and he that believeth in Him hath eternal life, it is plain that the Lord is God. That the Lord is God the Word teaches—as in John: *In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him, and without Him was nothing made which was made: . . . and the Word was made flesh, and dwelt among us, and we saw His glory, the glory as of the Only begotten of the Father* (i. 1, 3, 14). In Isaiah: *A child is born unto us, a Son is given to us, upon whose shoulder shall be the sovereignty, and His name shall be called God, Mighty, Father of eternity, Prince of peace* (ix. 5). In the same: *A virgin shall conceive, and bring forth, and shall call His name God-with-us* (vii. 14; Matt. i. 23). And in Jeremiah: *Behold, the days shall come, when I will raise up to David a just Branch, who shall reign King, and shall prosper . . . and this is His name which they shall call Him, Jehovah our justice* (xxiii. 5, 6; xxxiii. 15, 16).

285. All who are of the church and in light from heaven see the Divine in the Lord; but they who are not in light from heaven see nothing but the Human in the Lord: when yet the Divine and the Human in Him are so united that they are one—as the Lord taught also in another place in John: *Father, all Mine are Thine, and Thine are Mine* (xvii. 10).

286. That the Lord was conceived of Jehovah the Father, and thus was God from conception, is known in the church;

and also that He rose again with the whole body, for He left nothing in the sepulchre: as He also afterward confirmed to His disciples by saying, *See My hands and My feet, that it is I Myself: feel of Me and see; for a spirit hath not flesh and bones, as ye see Me have* (Luke xxiv. 39). And though He was Man as to flesh and bones, He still entered through closed doors, and after He had made Himself manifest, became again invisible (John xx. 19, 26: Luke xxiv. 3). The case is otherwise with every man; for a man rises again only as to his spirit, and not as to his body. When, therefore, He said that He is not like a spirit, He said that He is not like another man. From this it is manifest that even the Human in the Lord is Divine.

287. Every man has from his father his *esse* of life; which is called his soul: the *existere* of life from it is what is called the body. Hence the body is the effigy of its soul, for through it the soul acts out its life at will. It is owing to this that men are born into the likeness of their parents, and that families are known from each other. From this it is manifest what kind of body or what kind of Human the Lord had, namely, that it was as His Divine itself, which was the *esse* of His life or His soul from the Father; wherefore He said, *He that seeth Me seeth the Father* (John xiv. 9).

288. That the Divine and Human of the Lord are one person, is according to the faith received in the whole Christian world, which is this: "Although Christ is God and Man, nevertheless He is not two, but one Christ: yea, He is altogether one and one only person: for, as the body and the soul are one man, so also God and Man are one Christ." This is from the creed of Athanasius.

289. They who in regard to the Divinity have an idea of three persons, cannot have the idea of one God. If they say one with the mouth, they still think three. But they who have concerning the Divinity the idea of three in one person, can have the idea of one God, and can say one God, and can also think one God.

290. The idea of three in one person is had when it is thought that the Father is in the Lord, and that the Holy Spirit proceeds from Him. There is then the Trine in the Lord, the Divine Itself which is called the Father, the Divine Human which is called the Son, and the Divine proceeding which is called the Holy Spirit.

291. Because all the Divine is in the Lord, for that reason He has all power in the heavens and on earth; which He also says, in John: *The Father hath given all things into the hand of the Son* (iii. 35). In the same: *The Father hath given the Son power over all flesh* (xvii. 2). In Matthew: *All things are delivered to Me by My Father* (xi. 27). In the same: *All power is given to Me in heaven and on earth* (xxviii. 16). Such power is Divine.

292. They who make the Human of the Lord like the human of another man, do not think of His conception from the Divine Itself; nor do they consider that the body of every one is the effigy of his soul. Neither do they think of His resurrection with the whole body; nor of Him as seen when He was transfigured, with His face shining as the sun. Neither do they think of the things which the Lord said concerning faith in Him, concerning Him as one with the Father, concerning His glorification, and concerning His power over heaven and earth — that these are Divine, and are said of His Human. Neither do they call to mind that the Lord is omnipresent even as to His Human (Matt. xxviii. 20), though from this is the belief in His omnipresence in the Holy Supper. Omnipresence is Divine. Perchance, indeed, they do not think that the Divine which is called the Holy Spirit proceeds from His Human, when yet it proceeds from His glorified Human; for it is said, *The Holy Spirit was not yet, because Jesus was not yet glorified* (John vii. 39).

293. The Lord came into the world that He might save the human race, which otherwise would have perished in eternal death; and He saved it by subjugating the hells, which infested every one that came into the world and that

went out of the world, and at the same time by glorifying His Human; for He can thus keep the hells subjugated to eternity. The subjugation of the hells and the glorification of His Human at the same time were effected by means of temptations admitted into the human which He had from the mother, and by continual victories at the time. His passion on the cross was the last temptation and a full victory.

294. That the Lord subjugated the hells, He teaches in John; for when the passion of the cross was near at hand, Jesus then said, *Now is the judgment of this world, now shall the prince of this world be cast out* (xii. 27, 28, 31). In the same: *Trust ye, I have overcome the world* (xvi. 33). And in Isaiah: *Who is this that cometh from Edom . . . travelling in the greatness of His strength, great to save? . . . Mine arm brought salvation unto Me; therefore He became a Saviour to them* (lxiii. 1-20; lix. 16-21). That He glorified His Human, and that the passion of the cross was the last temptation and full victory by which He was glorified, He also teaches in John: After Judas went out, Jesus said, *Now is the Son of Man glorified, and God will glorify Him in Himself, and will straightway glorify Him* (xiii. 31, 32). In the same: *Father, the hour is come; glorify Thy Son, that Thy Son may also glorify Thee* (xvii. 1, 5). In the same: *Now is My soul troubled . . . Father, glorify Thy name; and there came forth a voice from heaven, I have both glorified it, and will glorify it again* (xii. 27, 28). And in Luke: *Must not Christ have suffered these things, and enter into His glory?* (xxiv. 26.) These things are said of His passion. To glorify is to make Divine. From this it is now evident that unless the Lord had come into the world, and had become Man, and in that way had liberated from hell all those who believe in Him, and love Him, no mortal could have been saved. In this manner is it understood that without the Lord there is no salvation.

295. When the Lord fully glorified His Human, He at that time put off the human from the mother, and put on

the Human from the Father, which is the Divine Human; whereby He was then no longer the son of Mary.

296. The first and primary thing of the church is to recognize and acknowledge its God; for without that recognition and acknowledgment there is no conjunction; and thus in the church none without the acknowledgment of the Lord. This the Lord teaches in John: *He that believeth on the Son, hath everlasting life; but he that believeth not the Son, shall not see life; but the anger of God remaineth with him* (iii. 36). And again: *Except ye believe that I am [He], ye shall die in your sins* (viii. 24).

297. That there is a trine in the Lord, namely, the Divine Itself, the Divine Human, and the Divine proceeding, is an arcanum from heaven, and is for those who will be in the holy Jerusalem.

FROM THE HEAVENLY ARCANA.

298. *The Lord had the Divine from His very conception.* The Lord had the Divine from the Father — n. 4641, 4963, 5041, 5157, 6716, 10125. The Lord alone had Divine seed — n. 1438. His soul was Jehovah — n. 1999, 2004, 2005, 2018, 2025. Thus the inmost of the Lord was the Divine itself; the covering from the mother — n. 5041. The Divine itself was the Lord's *esse* of life, from which the Human afterward went forth and became the *existere* from that *esse* — n. 3194, 3210, 10269, 10270, 10372.

299. *The Divine of the Lord is to be acknowledged.* Within the church where the Word is, and where the Lord is thereby known, the Divine of the Lord ought not to be denied, nor the Holy proceeding from Him — n. 2359. Those within the church who do not acknowledge the Lord, have no conjunction with the Divine, which is not the case with those who are out of the church — n. 10205. It is an essential of the church to acknowledge the Divine of the Lord, and His oneness with the Father — n. 10083, 10112, 10370, 10730, 10738, 10816-10818, 10820.

300. *The Lord glorified His Human in the world.* The glorification of the Lord is largely treated of in the Word — n. 10828; and in its internal sense throughout — n. 2249, 2523, 3245. The

Lord glorified His Human, but not His Divine, as this was glorified in itself — n. 10057. The Lord came into the world to glorify His Human — n. 3637, 4287, 9315. The Lord glorified His Human by means of the Divine which was in Him from conception — n. 4727. The idea of the regeneration of a man may give an idea of the glorification of the Human of the Lord, since the Lord regenerates a man in the same manner as He glorified His Human — n. 3043, 3138, 3212, 3296, 3490, 4402, 5688. Some of the arcana respecting the glorification of the Lord's Human — n. 10057. The Lord saved the human race by glorifying His Human — n. 1676, 4180. Concerning the Lord's state of glorification and humiliation — n. 1785, 1999, 2159, 6866. Glorification, when predicated of the Lord, is the uniting of His Human with the Divine, and to glorify is to make Divine — n. 1603, 10053, 10828.

301. *The Lord from His Human subjugated the hells when He was in the world.* The Lord, when He was in the world, subjugated all the hells, and He then reduced all things to order both in the heavens and in the hells — n. 4075, 4287, 9937. The Lord then freed the spiritual world from the antediluvians — n. 1266. What their quality was — n. 310, 311, 560, 562, 563, 570, 581, 607, 660, 805, 808, 1034, 1120, 1265-1272. By the subjugation of the hells and the glorification of His Human at the same time, the Lord saved mankind — n. 4180, 10019, 10152, 10655, 10659, 10828.

302. *The glorification of the Lord's Human and the subjugation of the hells were effected by temptations.* The Lord endured temptations far more grievous than those of any man — n. 1663, 1668, 1787, 2776, 2786, 2795, 2816, 4295, 9528. The Lord fought from His Divine love toward the human race — n. 1690, 1691, 1812, 1813, 1820. The Lord's love was the safety of the human race — n. 1820. The hells fought against the Lord's love — n. 1820. The Lord alone from His own power fought against the hells and overcame them — n. 1692, 1813, 2816, 4295, 8273, 9937. Thereby the Lord alone became justice and merit — n. 1813, 2025-2027, 9715, 9809, 10019. Thereby the last temptation of the Lord was in Gethsemane and on the cross when He gained a complete victory, and thereby He subjugated the hells and at the same time glorified His Human — n. 2776, 2803, 2813, 2814, 10065, 10659, 10828. The Lord could not be tempted as to the Divine Itself — n. 2795, 2803, 2813, 2814. Therefore He

assumed an infirm human from the mother, into which He admitted temptations — n. 1414, 1444, 1573, 5041, 5157, 7193, 9315. By means of temptations and victories He expelled all that was hereditary from the mother, and put off the human which He had from her, till at length He was no longer her son — n. 2159, 2574, 2649, 3036, 10830. Jehovah, Who was in Him, appeared in temptations as absent, and this so far as He was in the human from the mother — n. 1815. This state was the Lord's state of humiliation — n. 1785, 1999, 2159, 6866. The Lord by means of temptations and victories disposed all things in the heavens into order — n. 4287, 4295, 9528, 9937. By the same means He united His Human with His Divine, that is, He glorified His Human — n. 1725, 1729, 1733, 1737, 3318, 3381, 3382, 4286, 4287, 4295, 9528, 9937.

303. *The Lord's Human, when He was in the world, was Divine truth.* The Lord, when He was in the world made His Human Divine truth from the Divine good which was in Him — n. 2803, 3194, 3195, 3210, 6716, 6864, 7014, 7499, 8127, 8724, 9199. The Lord then disposed all things in Himself into a heavenly form, which is according to Divine truth — n. 1928, 3633. Consequently, heaven was then in the Lord, and the Lord was as heaven — n. 911, 1900, 1928, 3624-3631, 3634, 3884, 4041, 4279, 4523-4525, 6013, 6057, 6690, 9279, 9632, 9931, 10303. The Lord spoke from Divine truth itself — n. 8127. Therefore the Lord spoke in the Word by correspondences — n. 3131, 3472-3485, 8615, 10687. Hence the Lord is the Word, and is called the Word, which is Divine truth — n. 2533, 2813, 2859, 2894, 3393, 3712. In the Word the Son of Man signifies Divine truth, and the Father Divine good — n. 2803, 3704, 7499, 8724, 9194. Because the Lord was Divine truth, He was Divine wisdom — n. 2500, 2572. The Lord alone had perception and thought from Himself, above all angelic perception and thought — n. 1904, 1914, 1919. Divine truth could be tempted, but not Divine good — n. 2814.

304. *The Lord united Divine truth to Divine good, thus His Human to the Divine itself.* The Lord was instructed as another man — n. 1457, 1461, 2523, 3030. The Lord successively advanced to union with the Father — n. 1864, 2033, 2632, 3141, 4585, 7014, 10076. So far as the Lord was united to the Father, He spoke as with Himself; but at other times He spoke with the

Father as with another — n. 1745, 1999, 7058: The Lord of His own power united His Human to the Divine — n. 1616, 1749, 1752, 1813, 1921, 2025, 2026, 2523, 3141, 5005, 5045, 6716. The Lord united the Divine truth, which was Himself, with the Divine good which was in Himself — n. 10047, 10052, 10076. The uniting was reciprocal — n. 2004, 10067. The Lord when He went out of the world made His Human Divine good — n. 3194, 3210, 6864, 7499, 8724, 9199, 10076. Thus He came forth from the Father, and returned to the Father — n. 3194, 3210. Thus He became one with the Father — n. 2751, 3704, 4766.

The Lord, in His uniting with the Divine Itself which was in Him, regarded the conjunction of Himself with the human race — n. 2034. Since that uniting, Divine truth proceeds from the Lord — n. 3704, 3712, 3969, 4577, 5704, 7489, 8127, 8241, 9199, 9398. In what manner Divine truth proceeds from the Lord, illustrated — n. 7270, 9407.

Unless the Divine had been in the Lord's Human from conception, the Human could not have been united to the Divine Itself, on account of the ardor of the infinite love in which the Divine Itself is — n. 6849. For this reason no angel can by any means be united to the Divine Itself, except at a distance, and by means of a veil or covering; otherwise he would be consumed — n. 6849. The Divine love is such — n. 8644. Hence it may be evident that the Human of the Lord was not like the Human of another man — n. 10125, 10826. His union with the Father, from Whom He had His soul, was not like a union between two, but like that between soul and body — n. 3737, 10824. Union is said of the Human of the Lord with the Divine, but conjunction of man with the Divine — n. 2021.

305. *Thus the Lord made His Human Divine.* The Human of the Lord is Divine, because it was from the *Esse* of the Father, which was the Lord's soul, illustrated by the likeness of a father in his children — n. 10269, 10372, 10823: and because it was derived from the Divine love which was in Him — n. 6872. Every man is such as his love is, and he is his own love — n. 6872, 10177, 10284. The Lord was Divine love — n. 2077, 2253. The Lord made all His Human, both internal and external Divine — n. 1603, 1815, 1902, 1926, 2093, 2803. Therefore He rose again as to the whole body, otherwise than any man — n. 1729, 2083, 5078, 10825. The Lord's Human is Divine, as is acknowl-

edged by the omnipresence of His Human in the Holy Supper — n. 2343, 2359: and is manifest from His transformation before the three disciples — n. 3212: and likewise from the Word — n. 10154: and that He is there called Jehovah — n. 1603, 1736, 1815, 1902, 2921, 3035, 5110, 6281, 6303, 8864, 9194, 9315. In the sense of the letter of the Word there is a distinction made between the Father and the Son, or Jehovah and the Lord; but not in the internal sense, in which the angels of heaven are — n. 3035. The Christian world does not acknowledge the Human of the Lord to be Divine, in consequence of a decree passed by a council in favor of the Pope, that he might be acknowledged as the Lord's vicar; shown from conversation with them in the other life — n. 4738.

The Divine Human from eternity was the Divine truth in heaven, thus the Divine *Existere*, which became afterward in the Lord the Divine *Esse* from which is the Divine *Existere* in heaven — n. 3061, 6280, 6880, 10579. The previous state of heaven described — n. 6371-6373. The Divine was not perceptible, and therefore not capable of being received, until it passed through heaven — n. 6982, 6996, 7004. The Lord from eternity was the Divine truth in heaven — n. 2803, 3195, 3704. This is the Son of God born from eternity — n. 2628, 2798.

In heaven no other Divine is perceived than the Divine Human — n. 6475, 9303, 9356, 9571, 10067. The most ancient people could not worship the infinite *Esse*, but the infinite *Existere*, which is the Divine Human — n. 4687, 5321. The ancients acknowledged the Divine because it appeared in human form, and this was the Divine Human — n. 5110, 5663, 6846, 10737. The inhabitants of all the earths adore the Divine under the human form, and they rejoice when they hear that God actually became Man — n. 6700, 8541-8547, 9361, 10736-10738. See also the little work on "The Earths in our Solar System and in the Starry Heaven." God cannot be thought of but in human form, and what is incomprehensible cannot be the object of any idea — n. 9359, 9972. A man can worship what he has some idea of, but not what he has no idea of — n. 4773, 5110, 5663, 7211, 9356, 10067. Therefore the Divine is worshipped under human form by most nations in the world, and this is through influx from heaven — n. 10159. All who are in good as to life, when they think of the Lord, think of the Divine Human, but not of the

Human separated from the Divine — n. 2326, 4724, 4731, 4766, 8878, 9193, 9198. Those in the church at this day who are in evil as to life, and those who are in faith separate from charity, think of the Human of the Lord without the Divine, and do not comprehend what the Divine Human is; the reasons — n. 3212, 3241, 4689, 4692, 4724, 4731, 5321, 6371, 8878, 9193, 9198.

306. *There is a Trine in the Lord.* Christians were explored in the other life as to what idea they entertained of one God, and it was found that they had an idea of three gods — n. 2329, 5256, 10736-10738, 10821. A Divine Trine may be conceived of in one person, and so one God, but not in three persons — n. 10738, 10821, 10822. The Trine in one person, that is, in the Lord, is the Divine Itself which is called the Father, the Divine Human which is called the Son, and the Divine proceeding, which is called the Holy Spirit; and thus the Trine is a one — n. 2149, 2156, 2288, 2321, 2329, 2447, 3704, 6993, 7182, 10738, 10822, 10823. The Divine Trine in the Lord is acknowledged in heaven — n. 14, 15, 1729, 2005, 5256, 9303. The Lord is one with the Father; thus He is the Divine Itself and the Divine Human — n. 1729, 2004, 2005, 2018, 2025, 2751, 3704, 3736, 4766. His Divine proceeding is also His Divine in heaven, which is called the Holy Spirit — n. 3669, 4673, 6788, 6993, 7499, 8127, 8302, 9199, 9228, 9229, 9278, 9407, 9818, 9820, 10330. Therefore the Lord is the sole and the only God — n. 1607, 2149, 2156, 2329, 2447, 2751, 3194, 3704, 3712, 3938, 4577, 4687, 5321, 6280, 6371, 6849, 6993, 7014, 7091, 7182, 7209, 8241, 8724, 8760, 8864, 8865, 9194, 9303.

307. *The Lord in Heaven.* The Lord appears in heaven both as the Sun and as the Moon; as the Sun to those who are in the celestial kingdom, and as the Moon to those who are in the spiritual kingdom — n. 1053, 1521, 1529-1531, 3636, 3641, 4321, 5097, 7078, 7083, 7173, 7270, 8812, 10809. The light which proceeds from the Lord as the Sun is Divine truth, from which the angels have all their wisdom and intelligence — n. 1053, 1521-1533, 2776, 3138, 3195, 3223, 3225, 3339, 3341, 3636, 3643, 3993, 4180, 4302, 4415, 5400, 9399, 9407, 9548, 9571, 9684: and the heat which proceeds from the Lord as Sun, is Divine good, from which the angels have their love — n. 3338, 3636, 3643, 5215. The Lord's very Divine is far above His Divine in heaven — n. 7270, 8760. Divine truth is not in the Lord, but it proceeds

from Him, as light is not in the sun but is from it — n. 3960. *Esse* is in the Lord, and *Existere* from the Lord — n. 3938. The Lord is the common centre to which all the angels in heaven turn — n. 3633, 9828, 10130, 10189. Nevertheless the angels do not turn themselves to the Lord, but the Lord turns them to Him — n. 10189: because there is not presence of the angels with the Lord, but of the Lord with angels — n. 9415. The presence of the Lord with the angels is according to their reception of the good of love and charity from Him — n. 904, 4198, 4206, 4211, 4320, 6280, 6832, 7042, 8819, 9680, 9682, 9683, 10106, 10810. The Lord is present with all in heaven, and likewise with all in hell — n. 2776, 3642, 3644. The Lord from His Divine love wishes to lead all men to Himself in heaven — n. 6645. The Lord is in the continual endeavour for conjunction with men; but influx and conjunction are impeded by man's own loves — n. 2041, 2053, 2411, 5696.

The Divine Human of the Lord flows into heaven, and constitutes heaven; and there is no conjunction with the Divine itself in heaven, but with the Divine Human — n. 3038, 4211, 4724, 5663: and this Divine flows in with men out of heaven and through heaven — n. 1925. The Lord is the all of heaven, and the life of heaven — n. 7211, 9128. The Lord dwells with the angels in what is His own — n. 9338, 10125, 10151, 10157. Hence those who are in heaven are in the Lord — n. 3637, 3638. Heaven corresponds to the Divine Human of the Lord; and man as to all things and each corresponds to heaven: whence heaven collectively is as one man, and is therefore called the Greatest Man — n. 2988, 2996, 3624-3649, 3636-3643, 3741-3745, 4625. The Lord is alone Man; and those only are men who receive the Divine from Him — n. 1894. So far as they receive the Divine they are images of the Lord — n. 8547. The angels are forms of love and charity in human form, and this is from the Lord — n. 3804, 4735, 4797, 4985, 5199, 5530, 9879, 10177.

308. *All good and truth are from the Lord.* The Lord is good itself and truth itself — n. 2011, 5110, 10336, 10619. All good and truth, consequently all peace, innocence, love, charity, and faith, are from the Lord — n. 1614, 2016, 2751, 2882, 2883, 2891, 2892, 2904: and all wisdom and intelligence are from Him — n. 109, 112, 121, 124. Nothing but good comes from the Lord; but the wicked turn the good which is from the Lord into evil —

n. 7643, 7679, 7710, 8632. The angels know that all good and truth are from the Lord, but the evil are unwilling to know this — n. 6193, 9128. Angels, from the presence of the Lord, are more in good; but infernals, from the presence of the Lord, are more in evil — n. 7989. The evil cast themselves into hell at the mere presence of the Lord — n. 8137, 8265. The Lord judges all from good — n. 2335. The Lord regards all from mercy — n. 223. The Lord is never angry with any one, nor does evil to any one, and does not send any one to hell — n. 245, 1683, 2335, 8632. In what sense those parts of the Word are to be understood where it is said that Jehovah or the Lord is angry, that He kills, that He casts into hell, and other things like these — n. 592, 696, 1093, 1874, 1875, 2395, 2447, 3605, 3607, 3614, 6071, 6997.

309. *The Lord has all power in the Heavens and on Earth.* The universal heaven is the Lord's — n. 2751, 7086: and He has all power in the heavens and on earth — n. 1607, 10089, 10827. As the Lord governs the universal heaven, He also governs all things which depend thereon, thus all things in the world — n. 2026, 2027, 4523, 4524. He governs the hells also — n. 3642. The Lord governs all things from the Divine, by the Divine Human — n. 8864, 8865. The Lord governs all things according to Divine order; and Divine order has reference to those things which are of His will, to those things which are done from indulgence, and to those things which are done from permission — n. 1755, 2447, 6574, 9940; concerning order, see what is said above — n. 279. The Lord governs the lasts from firsts, and firsts from the lasts; and this is the reason why He is called the First and the Last — n. 3702, 6040, 6056. The Lord alone has the power of removing the hells, of withholding from evils, and of keeping in good, thus of saving — n. 10019. Judgment belongs to the Lord — n. 2319-2321, 10810, 10811. What the Lord's priesthood is, and what His royalty — n. 1728, 2015.

310. *In what manner some expressions in the Word, which relate to the Lord are to be understood.* What is meant by the seed of the woman, in the prophecy concerning the Lord — n. 256. What the Son of Man and the Son of God signify in the Word — n. 2159, 2813. What the two names, Jesus and Christ, signify — n. 3004-3011. What is signified by the Lord's being said to have been sent by the Father — n. 2397, 6831, 10561. How it is to be understood that the Lord bore the iniquities of all —

n. 9937. How it is to be understood that the Lord redeemed men by His blood — n. 10152. How it is to be understood that the Lord fulfilled all things of the law — n. 10239. How it is to be understood that the *Lord intercedes* for mankind — n. 2250, 8573, 8705. How it is to be understood that without the Lord there is no salvation — n. 10828.

Salvation is not effected by looking to the Father, or by praying Him to have mercy for the sake of His Son; for the Lord says, *I am the Way, the Truth, and the Life: no one cometh to the Father, but by Me* (John xiv. 6) — n. 2854. The contradictions which are involved in the received faith, that the Lord reconciled the human race to the Father by the passion of the cross — n. 10659. The coming of the Lord is His presence in the Word — n. 3900, 4060. The Lord does not desire glory from a man for the sake of Himself, but for the sake of the man's salvation — n. 5957, 10646. Wherever the name Lord occurs in the Word it signifies the Divine good — n. 4973, 9167, 9194. Where the name Christ occurs, it signifies the Divine truth — n. 3004, 3005, 3008, 3009.

True acknowledgment and true worship of the Lord is to do His precepts, shown from the Word — n. 10143, 10153, 10578, 10645, 10829.

ECCLESIASTICAL AND CIVIL GOVERNMENT.

311. There are two classes of things which must be in order among men, namely, the things of heaven, and the things of the world. The things of heaven are called ecclesiastical, and those of the world are called civil.

312. Order cannot be kept in the world without rulers, who are to observe all things that are done according to order, and all that are done contrary to order; and who are to reward those who live according to order, and punish those who live contrary to order. If this be not done, the human race must perish; for it is inborn in every one by inheritance to wish to rule over others and to possess the goods of others; and from these come enmities, envyings, hatreds, revenge, deceits, cruelties, and many other evils.

Wherefore unless they are kept in bonds by the laws, and by rewards agreeing with their loves, which are honors and gains for those who do good things, and by punishments contrary to their loves, which are the loss of honors, possessions, and life for those who do evil things, the human race would perish.

313. There must therefore be rulers to keep communities in order, who are skilled in the laws, wise, and fearing God. Among the rulers also there must be order, lest any one from want of consideration or from ignorance should permit evils that are contrary to order, and thus destroy it; which is guarded against when there are rulers higher and lower, and subordination among them.

314. The rulers over the things of heaven among men, or over ecclesiastical affairs, are called priests, and their office the priesthood. But the rulers over the things of the world among men, or over civil affairs, are called magistrates; and the highest of them, where such a government prevails, is called a king.

315. As regards the priests, they must teach men the way to heaven, and also lead them. They must teach them from the Word according to the doctrine of their church, and lead them to live according to it. Priests who teach truths and by means of them lead to good of life, and thus to the Lord, are the good shepherds of the sheep. But those who teach and do not lead to good of life, and thus to the Lord, are evil shepherds.

316. Priests must not claim to themselves any authority over the souls of men, because they do not know in what state a man's interiors are. Still less must they claim to themselves the power of opening and shutting heaven, since that power belongs to the Lord alone.

317. The priests are to have dignity and honor because of the holy things which they discharge; but they who are wise give the honor to the Lord, from Whom the holy things are, and not to themselves; while they who are not wise ascribe

the honor to themselves, and thus take it away from the Lord. They who ascribe honor to themselves on account of the holy offices which they discharge, prefer honor and gain to the salvation of souls, for which they should provide; but they who give the honor to the Lord, and not to themselves, prefer the salvation of souls to honor and gain. No honor of any office is in the person, but is adjoined to him according to the dignity of the office which he administers; and that which is adjoined is not the person's own, and is also separated with the office. The honor that is in the person is the honor of wisdom and of fear of the Lord.

318. The priests must teach the people, and must by means of truths lead them to good of life, but still they must compel no one; since no one can be compelled to believe contrary to that which he has thought from his heart to be true. He who believes differently from the priest, and does not make disturbance, is to be left in peace; but he who makes disturbance must be separated; for this also is of order, for the sake of which the priesthood is established.

319. As priests are the rulers for administering the things of the Divine law and of worship, so are kings and magistrates for administering the things of the civil law and of judgment.

320. Since a king cannot administer all things alone, there are therefore rulers under him, to each of whom is given a province for administering what the king cannot or is not able to administer. These rulers taken together constitute the royal power, but the king himself is at the head.

321. The royal power itself is not in the person, but is adjoined to the person. The king who believes that royalty is in his own person, and the ruler who believes that the dignity of his rule is in his person, is not wise.

322. Royalty consists in administering according to the laws of the kingdom, and in judging according to them from justice. The king who regards the laws as above himself, is wise; but he who regards himself as above the laws

is not wise. The king who regards the laws as above himself, places his royalty in the law, and the law rules over him; for he knows that the law is justice, and all justice which is justice is Divine. But he who regards himself as above the laws, places the royalty in himself, and believes either that he is the law, or that the law, which is justice, is from himself. He hence arrogates to himself what is Divine, under which nevertheless he must be.

323. The law, which is justice, is to be enacted by wise and God fearing men in the kingdom, who are skilled in the law, which according to both the king and his subjects must then live. The king who lives according to the enacted law, and herein sets an example to his subjects, is truly a king.

324. A king who has absolute power, and who believes that his subjects are such slaves that he has a legal right over their possessions and lives, and exercises it, is not a king, but a tyrant.

325. The king must have obedience according to the laws of the kingdom; nor must he receive injury in any manner either by deed or word; for upon this the public security depends.



INDEX

FIGURES REFER TO NUMBERS

ABIDE, To, in the Lord, 222.

ACKNOWLEDGE. Who cannot acknowledge the Lord, except from hypocrisy, 106.

ACKNOWLEDGMENT, True, of the Lord, to do His precepts, 310.

ACT. Good acts, and truth reacts, but from good, 23.

ACTUAL. Actual evils which man adds to hereditary, 83, 176. No punishment in the other life for hereditary, but for actual evils, which return, 83.

ADULTERATE, To. Good joined to falsity, is no longer good, but evil; it is adulterated, 18.

ADULTERERS are especially sensual, 50.

ADULTS. Those in the affection of truth, when adult, and capable of using of understanding, do not simply abide in doctrines, but examine from the Word whether they are truths, 257.

AFFECTION, is of love, 23. Affection for truth, and for good, 27. Affection for truth and good impressed by the Lord on the internal man, though man is ignorant, 200. Quality of those in affection for truth, and of those in affection for good, 27. Who can come into affection for truth, and who cannot, 27. Affection for truth and affection for good in the natural man, are as brother and sister, but in the spiritual man as husband and wife, 27. Genuine affection for truth is from good, and according to it, 23. First affection for truth is not genuine, but as man is perfected it is purified, 23. Good acknowledges nothing for truth but what accords with the affection, 23. Affection which is of love joins itself to truths according to uses, therefore good acknowledges its truth, and truth its good, 23. All truths are arranged under common affection, 27. In the affection for willing and doing good to the neighbor there is a degree of joy, equal to that in heaven, 105. The affections of the mind are represented in the face, 261.

AFFIRMATIVE. Those who are in the affirmative as to truths of faith may confirm them by knowledge, 51. The affirm-

ative of doubt, and negative of doubt, the former with good, the latter with evil, 51.

AFFLICTED. Whom the ancients so named, 107.

ALIVE. Who in the Word is called alive, 38.

ALTAR. What is signified by sacrifices, 221.

ANALYTICALLY. Man can think analytically and rationally, because the internal man sees in the light of heaven, 49.

ANCIENT. The most, could not worship infinite *esse*, but *existere*, the Divine Human, 305.

ANCESTORS, The, by correspondences came into knowledge of spiritual things, 51. They acknowledged the Divine, because it appeared in human form, 305. The ancients discussed the first of the church, whether it be faith or charity, 121, 186.

ANGELS. Are forms of love and charity, 307. Forms recipient of life, 278. Every angel is in human form, because a recipient of Divine order, which form is perfect and beautiful according to reception, 279. Spirits and angels attendant on man, without them he could not live, 106. Angels are in the ends from which and for which man thinks, wills, and acts, 106. Angels of the celestial kingdom do not know faith, they do not name it, but angels of the spiritual kingdom speak of faith, because they reason about truths, 121, 140.

Celestial angels are in perception, because they admit truths of faith immediately into their lives, 121, 140. Spiritual angels reason about faith, because they deposit first in the memory, 121, 140. Angels with men perceive the Word spiritually, while men see only the natural sense, 259. Angels are in the internal sense, while men are in the external, yet the two senses make one by correspondence, 259. Spiritual angels perceive the Word in its internal sense, and celestial angels in its inmost sense, 259. The ideas and speech of angels are spiritual, but those of men are natural, 259.

The Lord is present with angels, but angels are not present with the Lord; angels do not turn to the Lord, but He turns them to Him, 307.

ANGER. Why attributed in the Word to the Lord, 170, 308.

ANIMUS, 41, 124, 197.

ANNEXED. Honor does not belong to the person, but is annexed on account of the office, 317.

ANTEDILUVIANS. The Lord, when in the world, delivered the spiritual world from the antediluvians, 301. Their quality, 301.

ANXIETY. Natural anxieties have worldly things for their object, but spiritual anxieties, heavenly things, 189. Whence is the anxiety of temptation, 187, 188, 107.

APOSTLES. The Twelve represented all varieties of truth and good of the church, thus of faith and love, 1. By the apostles sitting on thrones and judging the tribes of Israel is signified that all are to be judged according to good and truth, 1.

APPEARANCE. Truths with man are appearances, 21, 27. Pure truths do not exist with man, but only with the Lord, 27. First truths with man are appearances from fallacies of sense, 27. Appearances of truth with man who is in good are received by the Lord for truths, 27. Nature and quality of the appearances, 27. The letter of the Word is, in paces, according to appearances, 27. Spiritual things, to which natural correspond, assume another appearance in the natural, 258.

APPROPRIATE. To. Whatever enters into the understanding, and also into the will, is appropriated to man, but not what is received in the understanding alone, 35. Truths are not appropriated to man, which he only knows from the love of self and the world, 22; but those are appropriated which he acknowledges for the sake of truth and good, 22. If man should believe that all evil flows from hell, he would not appropriate it, 277.

ARCANA. In the spiritual sense of the Word are innumerable arcana, 260. These do not appear in the letter, 260.

ARROGATE. To. A king who considers himself above laws, either believing himself to be the law, or the law to be derived from him, arrogates what is Divine, 322. Ministers must not claim power over the souls of men, for they cannot discern the heart; much less ought they to claim power of opening and shutting heaven, because that belongs to the Lord, 316.

BABEL, the profanation of good, 172.

BABYLON. External worship, within which love of self reigns inwardly, as with those who are of Babylon, is profane, 129.

BAPTISM, Chapter on, 202-209. Signifies regeneration, 209. Of infants, 206. A sign, 202.

BEASTS. Do not live eternally, 278. Man is distinguished from beasts by will and understanding, 35. What is signified by placing hands on beasts which were sacrificed, 221. What beasts which were sacrificed signified, 221. What is signified by the inferior parts, being put under the superior parts, in the burnt-offerings, 221.

BEAUTIFUL. So far as man lives according to order, he appears in the other life as perfect and beautiful, 279.

BEAUTY. The, of angels, and of men, as to their spirits, is by truths, 24. Great beauty of the external man when conjoined with the internal, 47.

BEHIND. The sphere of infernal spirits joins itself with man's sensual behind, 50.

BELIEVE. To, without having an idea of the subject, and a rational view of it, is only to retain words in the memory, which is not believing, 256. To believe things taught in the Word, or enforced by doctrine, and not to live according to them, is not saving, but persuasive faith, 116. At this day man believes all things to be in and from himself, when he receives them by influx, 277; if he would believe that all good is from heaven and all evil from hell, he would not appropriate evil, but cast it back into hell, neither would he make good his own, and thus would not claim any merit, 277. He who believes nothing but what he can see and touch, is sensual, 50.

BLACKNESS, signifies the false of evil, 40. To those in falses from evil, the light of heaven is black, 40. The hells are said to be black, because in falses from evil, 40.

BLASPHEME. To. Those who blaspheme compared to viscous parts of the blood, 264.

BLESSEDNESS. Heavenly, flows from the Lord into charity, because into the very life, but not into faith without charity, 121. In the other life, so far as one does good not for remuneration, so far blessedness flows in from the Lord, and that is dissipated when remuneration is thought of, 158. Those who act according to the dictates of conscience are in internal blessedness, 133, 139.

BLESSINGS. Worldly rank and riches are not regarded as blessings by the Lord, but those things which conduct to eternal happiness, 276, 270. To believe that honors and riches are real blessings bestowed by God, is to believe from fallacies of sense, 53.

BLIND. One who is not regenerate, is as it were blind with respect to truth and good, 186. Whom the ancients named blind, 107.

BLOOD, The, of the Lord, signifies the Divine truth from the Divine good, 217. Section on Blood, 217. In the Holy Supper the Lord's blood signifies the good of faith, 212. The blood sprinkled upon the altar, signified the union of truth and good in the Lord, 217. The blood of grapes signifies the truth of faith from the good of charity, 217. What is signified by blood and water out of the Lord's side, 217. What is signified by the Lord's redeeming men by His blood, 217, 310. Blood of grapes signifies the good of faith, 217.

BODY, The, of man, is an additional external, within which exist the internal and external of the spirit, 46. The body does nothing of itself, but is actuated by the spirit, 46. The body is only passive, 31. The body does not feel, the spirit feels in the body, 51. The body is the effigy of the soul, for the soul, through the body, exercises the activities of its life, 287. Suited only to performance of uses in the natural world, the body is put off at death, 284. The body of the Lord, in the Holy Supper, signifies the Divine good, 216.

BOOK OF LIFE, Man's, is his interior memory, 52.

BOOKS OF THE WORD, The, 266.

BORN AGAIN, To be, of water and the Spirit, signifies to be regenerated, 204, 200.

BORN. Man is not born into order, but into what is contrary to order, 2, 79. Man is not born into spiritual, but only into natural life, 174. Every man is born into the evils of self-love, and love of the world, 175, 249. All are born into evils of every kind, 83.* Man must be born again, that is, regenerated, 83, 279. Man is born in ignorance, and must obtain all knowledge, and form his understanding, from objects, 249. Man would be born into every knowledge, and thereby into intelligence, if he were born in love to the Lord and towards the neighbor; but since he is born into love of self and the world, he is born in ignorance, 51.

BREAD, Section on, 218. Signifies celestial and spiritual food, 218. In general it signifies the good of love, 218. When said of the Lord it signifies the Divine good, and the reciprocal good of the man, 218. Bread and water in the Word, signify the good of love and the truth of faith, 218, 200. In the Holy Supper, bread signifies the good of love, and wine the truth of faith, 212, 222. The bread and wine are all worship of the Lord from love and faith, 221. When the ancients mentioned bread, they meant all food, 218. In the Israelitish Church, burnt-offerings and sacrifices were called bread, 214, 221. The shew-bread signifies the Divine good, 218.

BREATH signifies truth and its extension, 1.

BREAKING OF BREAD was representative of mutual love, 218.

BRETHREN. In the ancient churches they were called brethren who lived in the good of charity, however they might differ respecting truths, at this day called matters of faith, 9. Good is called, in the Word, the brother of truth, 27.

BRIDE, The, of the Lord, signifies the church before it is conjoined, 6. Heaven and the church called the bride, 13.

BRIDEGROOM. The Lord called the Bridgroom, 13.

BRUTES. Man under the influence of his heredity, or self-life, is worse than brutes, 183.

CAIN, represented those who separate faith from charity, 121.

CAKES AND WAFERS in the sacrifices signify worship from good of love, 218.

CAANAN. The land of, signifies the church, 1, 5. All places there became representative of things in the kingdom of the Lord and in the church, 5, 261. The heavenly Canaan signifies heaven, 5.

CAST INTO HELL, To. In what sense it is to be understood, that the Lord casts into hell, 308.

CAUSE. All things in nature have in them a cause from the spiritual world, 261. The principal cause, which is life flowing in from the Lord, and the instrumental cause, which is the recipient form, act as one, 278.

CELESTIAL. All that is celestial is in light, 19. Celestial, spiritual, and natural things, succeed each other in order 48. Celestial things are the head, spiritual are the body, and natural are the feet, 48. They flow in as in order they succeed each other, 48. Celestial things cannot be comprehended by the merely natural and sensual, 53. Difference between celestial and spiritual angels, 140. See *Angel*. Celestial angels have perception, 140.

CENTRE. The Lord is the common centre to which all angels turn, 307. In the sight of the internal man, that which is of the love is in the middle and in clearness, but that which is not of the love is at the sides, and in obscurity, 51.

CHALDEA, signifies the profanation of truth, 172.

CHARITY, Chapter on, 84-107. Is the spiritual life of man, 106. It is an internal affection for doing truth, and not an external, without an internal one, 106. It consists in performing uses for the sake of uses, 106. See *Uses*. Is an internal affection, from which man desires to do good, and to do so without hope of remuneration, the delight of life consisting in thus acting, 104. What charity is,

unknown at this day, 106. The life of charity consists in cultivating goodwill toward the neighbor, and endeavoring to promote his interest, in being guided in all actions by justice, good and truth, and so discharging every duty; charity consists in the performance of uses, 124.

CHRIST. The name Christ signifies Divine truth, 310.

CHRISTIANS, were examined in the other life as to the idea they entertained of one God, and were found to entertain an idea of three Gods, 306. The Christian Church is to-day at its last state, there being no faith therein, because no charity, 246.

CHURCH, The, Chapter on, 241-248. With man the marriage of good and truth, 24. The church of the Lord exists in every part of the world, although specifically, where the Lord is acknowledged and the Word is known, 244. Ancient Churches, 247. Jewish Church, 248.

CITIES, signify doctrines, 1.

CIVIL. What things are named civil affairs, 311. Civil Government, 311-313.

CLASSES, into which the ancients distinguished charity, 107.

CLOUD, A, signifies the Word in its literal sense, 260. The obscurity of a cloud signifies what, 51.

COCK-CROWING, the last time of the church, 122.

COLLISION, whence it arises, between evil and good, 188.

COMBAT, To. The Lord combats for man in temptation, 200. Man cannot combat against evils and falses from himself, because that would be to fight against all the hells, 200. The hells fight against man, and the Lord for him, 200. Man ought to combat as from himself, and not to hang down his hands, nor to expect immediate help, but he ought to believe that all help is from the Lord, 200. They who place merit in works cannot combat against evils, because they combat from self, and do not permit the Lord to combat for them, 200.

COMBATS, in temptations, are carried on by truths of faith, 101, 198. Men of the spiritual church carry on combat by truths, but men of the celestial church by goods, 198.

COME FORTH, To, from and return to the Father, 304.

COMING OF THE LORD, His presence in the Word, 310.

COMMIXING. Profanation is commixing in man good and evil, 172.

COMMUNION. In heaven there is communion of all good, 236. They who are without the church, but acknowledge one God, and live according to their religious principles, and in a degree of charity, are in communion with those

within the church, for no man who believes in God, and lives well, is condemned, 244.

COMPEL, To. For man to compel himself is from liberty, but not for him to be compelled, 148. Man ought to compel himself to resist evils, 148, and also to do good as from himself, but still to acknowledge that it is from the Lord, 148. No one can be compelled to do good, because nothing forced is permanent, not being his own, 271. No one is compelled by the Lord, 148.

COMPELION. What is implanted by compulsion does not remain, because it is not from the will of the man, but from him who compels, 143, 148. Nothing done in compulsion is conjoined to man, 148. If man could be reformed by compulsion all would be saved, 148. Compulsion is hurtful in reformation, 148. Worship from compulsion is not pleasing to the Lord, 143. This worship is not worship, 148. Repentance in a state of compulsion is of no avail, 148. What states of compulsion are, 148.

CONCEPTION. The Lord is God by conception, 286.

CONCUPISCIENCE. All, proceeds from love of self and the world, 81. Subdued by means of temptations, 199.

CONFESS SINS, To, is to know evils, to perceive them in one's self; to charge one with guilt, and to condemn one's self in the presence of God, 160.

CONFESION. The man who makes only a general acknowledgment that he is a sinner, guilty of all evils, yet does not examine himself and really see his own sins, may make confession, but not the confession of repentance, 162. See *Repentance*.

CONFIDENCE, OR TRUST, The, which is said to arise from faith, and is called saving faith, is not spiritual, but merely natural, when from faith alone, 115. Confidence of faith separate from good is dead, 115. True confidence impossible for those who live in evil, 115. Trust, or confidence, is only with those who are in good as to life, consequently, with those who are in charity, 121. Few know what that confidence is, 121.

CONFIRM, To. The false as easily confirmed as the true, 51. Every thing should be examined to see whether it is truth or not, before it is confirmed, 21. It is the province of the understanding to see whether a thing is true before it is confirmed, but not to confirm every thing, 35. To see and perceive whether a thing is true before confirmation is only given with those who have affection for truth for the sake of truth, 35. Every tenet, however false, may be confirmed, so as to appear true, 35, 257. Why it is necessary to guard against confirming the

false of religion, 21. How hurtful it is if principles of the false, which favor the loves of self and the world, are confirmed by the Word, 264. They who have much confirmed themselves in false doctrine are incapable of enlightenment, 256. With the intelligent and learned of the world, who, from the sciences, confirm themselves against the things of heaven and the church, the internal is shut more than with the simple, 47. Why it is allowable for those who are in the affirmative as to the truths of faith, intellectually to confirm them by knowledge, but not for those who are in the negative, 51. Doctrine deduced from the Word by one enlightened may be afterward confirmed by rational arguments, and thus it is corroborated, 257. Truths and goods are confirmed by means of temptations, 199.

CONFIRMATION. The light of confirmation, without previous perception of truth, is natural, and may be possessed by those who are not wise, 35. It is natural light and not spiritual, and may exist with the evil, 257.

CONJOIN. To. To be conjoined to God is to live to eternity, 223. No one can be conjoined to God but from and in the Lord, 283. Man is conjoined to the Lord by regeneration, 183. Good is in a perpetual endeavor of conjoining truths unto itself, and truths in like manner with good, 23. Truths are conjoined to good with man, so far as man is in good as to life, 23. Truth, when conjoined to good, is appropriated to man, because it becomes of his life, 23; and then vanishes from the memory, 27. Truths cannot be conjoined to good except in freedom, 27. Truths are conjoined to good by temptations, 27. Care is taken by the Lord lest truth be joined to evil, and the falses of evil to good, 21. Man, by the will and understanding may be conjoined to the Lord, 35. Charity conjoins itself with faith in man, when he wills what he knows and perceives, 110. See *Conjunction*.

CONJUNCTION. Love is conjunction in the spiritual world, 35. Conjunction of truth of faith and good of charity is like a marriage, 121. Conjunction of the Lord with man is not by faith, but by life according to faith, 121. No conjunction in the church, without the acknowledgment of the Lord, 266. There is no conjunction with the Divine in heaven, but with the Divine Human, 307. The Lord is in continual endeavor for conjunction with man, but His influx and conjunction are impeded by the loves of man's self-life, 307. Conjunction of good with truth, and of truth with good, is reciprocal, 23. That truth may be conjoined to good, there must be a consent from understanding and will; when

the will consents then is conjunction, 23. Conjunction of good and truth takes place according to increase of knowledge, 23. Conjunction is in one manner with the celestial, and in another with the spiritual, 23. The external man thinks and wills according to conjunction with the internal, 47. The external must be in correspondence with the internal, that there may be conjunction, 47. Conjunction of the Lord with man is effected through the Word, 263. Conjunction of the church with heaven through the Holy Supper, 210. See *To Conjoin*.

CONNECTED. Every man is connected with angels from heaven, and spirits from hell, 149.

CONNECTION. All interiors are held in connection, from the first, by means of the ultimate, 47. If connection with spirits and angels were taken away, man would die, 278.

CONSCIENCE. Chapter on, 130-139. It is an internal bond, by which man is obliged to think, speak, and do good, and by which he is withheld from thinking, speaking, and doing evil, and this not for the sake of self and the world, but for the sake of good, truth, justice, and uprightness, 130. Conscience is an internal dictate, 130. Formed by truth of religion, 130. Remorse of, 133. Examples of, 136. Can be received only in this life, 138.

CONSENT. That truth may be joined to good, there must be consent from understanding and will; when the will consents then is conjunction, 23.

CONSOCIATE. To. All in the spiritual world are consociated according to loves, 62, 121. Truths not genuine, and also falses, may be consociated with genuine truths with those who are in good, but not with those who are in evil, 21. Falses and truths are consociated by appearances from the literal sense of the Word, 21. By regeneration man is consociated with angels, 183.

CONSOCIATION, by love is signified by dinners and suppers, 215. The Paschal Supper signifies consociation in heaven, 215.

CONSUMMATION, The; of the age, and the coming of the Lord, is the last time of the old church and the beginning of the new, 246.

CONTEMPT, for others springs from love of self and the world, 75, 81. The evils which spring from self-love produce contempt of God and of all the good and truth of the church, 75.

CONTRADICTIONS, The, which are involved in the received faith, that the Lord reconciled the race to the Father by the cross, 310.

CONTRADICTORY. The Word, in the literal sense, sometimes appears con-

tantidictory, 256. The Lord enables those who are enlightened to understand truth, and so see how to reconcile those things in the Word which may appear contradictory, 256.

CONTROVERSY, The, among the ancients as to faith and charity, 186.

CONVERTED, To be, and to be healed, John xii. 40, signifies to commit profanation, which is when truth and good are acknowledged, and afterward rejected, 172. They who believe that the Jews will be converted at the end of the church, and brought again into the land of Canaan, think erroneously, 248.

CORONATION.* Ceremonies at the coronation of kings involve things derived from Divine truth, but the knowledge of these things is lost, 1.

CORRESPONDENCE. The whole and every part of the natural world, corresponds to spiritual things, and is significative of them, 258. Spiritual things to which natural correspond assume another appearance in the natural, 258. All things which correspond are representative, and thereby significative, 261, 216. Heaven corresponds to the Divine Human of the Lord, and man corresponds to heaven, 307. In the external man are things which correspond and agree with the internal, and things which do not correspond and agree, 47. Between the things in the internal and those in the external man there is a correspondence, consequently they appear in each under a different form, so that they can only be discerned by knowledge of correspondences, 34. The knowledge of correspondences was the chief among the ancients, especially the people of the East, and in Egypt more than in other countries, also among the Gentiles, as in Greece, 261. But that at this day it is lost, particularly in Europe, 261. The Word is written by correspondences, and hence its internal or spiritual sense, which cannot be known, without a knowledge of correspondences, 216.

COUNTRY, Our, is the neighbor more than a society, because it is like a parent, 93. It is our duty to do good to our country, from love, according to its necessities, 93. The man who loves his country, and does good to it from benevolence, when he comes into the other life loves the kingdom of the Lord; for, in that life, the kingdom of the Lord is his country, 93.

COVENANT, signifies conjunction, 259.

CREATE, To. All things were created from Divine truth, 263. Angels, spirits, and men were created to receive life, thus they are forms recipient of life, 278. Creating man, in the Word, signifies to regenerate him, 183.

CREED, Athanasian, 288.

CRUELTY. With those whose ruling principle is self-love, there is cruelty toward those who do not favor them, 75. Cruelty proceeds from love of self and the world, 81, 75. Cruelty flows from the desire of ruling others, and possessing their property, 312.

CUNNING, exists with those whose ruling principle is self-love, 75.

CUPIDITY, All, proceeds from the love of self and the world, 81. An unlimited cupidity lurks in the heart of every man governed by self-love, 71.

DAMNATION. When man is in temptation he seems to himself to be in damnation, 197.

DAMNED, To be. No man who believes in God, and lives well, is damned, 244. Unless man receives new life from the Lord, unless he is created anew, he must be condemned, 176.

DARKNESS, signifies falses, 49. The hells are said to be in darkness, because in falses, 49. The light of those who are in faith, separate from charity, is turned into mere darkness on the influx of light from heaven, 49.

DAYS, Forty, signify a full temptation from beginning to end, 201.

DEATH, Spiritual, is the life of hell, 227.

DECALOGUE. There are innumerable things in the Decalogue, 260.

DECIT, proceeds from love of self and the world, 81, 75. They flow from the desire of man to rule others, and possess their property, 312.

DECIEFUL, With the, the understanding and will do not make one; their perverted state, 35. The deceitful are sensual, 50. See *Sensual*.

DEFORMITY. The deformity of the external man when not conjoined with the internal, 47.

DEGREES. Three degrees in man answering to the three heavens, 47. The things of a higher degree are more perfect than those of a lower, 47. Goods and truths are distinguished, according to degrees, into natural, spiritual, and celestial, 26. Three degrees of good, and consequently of truth, 26. Goods and truths of a threefold kind in the internal man, and also in the external, 26. The interiors and exteriors of man are not continuous, but distinct according to degrees, 47. He who does not see the distinctions of the interiors and exteriors according to degrees, and the quality of those degrees, cannot comprehend the internal and external man, 47. Ascending degrees of relationship, 91-96.

DELIGHT, All, is of love, and its quality according to that of the love, 62. As many genera and species of delights as of the affections, 62. What is delightful to man's love is what he esteems good, 58.

That which man loves he calls delightful, because he feels it to be so; he may call that delightful which he does not love, but this is not the delight of his life, 58. The delight of charity is good itself, and the delight of faith is truth itself, 153. The delights which arise from the loves of self and the world continually prevail, and insinuate into the mind things diametrically opposed to what is of God, 249. The delight of the love is more vile, in proportion as it is more external, 62. The delights of every love are changed in the other life into their correspondences, 64.

DELUGE, A, signifies temptations, 200. By the deluge for forty days is signified a full temptation from beginning to end, 201.

DERIVATION, of evil in children, 175.

DESERT. The man with whom charity and faith are not conjoined is like a desert, 106. The forty years which the children of Israel abode in the desert, also the Lord's temptation for forty days, signify full temptation from beginning to end, 201.

DESIRE. Good is in a perpetual desire of conjoining truths to itself, 23. The quality of the desire of knowing which spirits possess, 51. Angels have desire of knowing, for science, intelligence, and wisdom are spiritual food, 51.

DESPAIR. Whence, in temptations arises, 196. Temptations are generally carried to desperation, which is their end, 197. In the temptation itself there is also desperation, 197. In desperation a man speaks bitter things, but the Lord does not attend to them, 197.

DEVICES. The devices of the wicked are attended with success, because it is according to Divine order that whatever man does, he should do in the exercise of reason and freedom of choice, 271.

DEIE, To. Why man cannot die as to his internal, 223. In the Word the natural man is said to be dead, 38. Dead men, that is, they who are not in faith and love to God, and in love toward the neighbor, are not admitted into temptation, because they would fall, 197.

DIFFERENCE. The only, between the things in heaven and those on earth is, that in heaven all things exist in greater perfection, 7. Difference between truth that leads to good, and truth that proceeds from good, 24. The difference between believing those things which are from God and believing in God, 121. The difference between temptations, infestations, and vastations, 197. The difference between prevarication, iniquity, and sin, 170. The difference between those who teach and learn from the doctrine of the church, and those who teach and learn only from the literal sense of the Word, 257.

DIGNITY. The, of office belongs to the employment and not to the person, 317. He who supposes that the dignity of his office is in his own person is not wise, 321.

DINNERS, signify consocation by love, 215.

DISCIPLES, The twelve, represented the church as to all things of faith and charity in the complex, 122.

DISTINCTION, The, of all things in the heavens according to the varieties of good and truth, 26. The distinction between the internal and external man is like that between cause and effect, and prior and posterior, and there is no continuity, 47; consequently it is like that between heaven and the world, or between what is spiritual and what is natural, 47. Distinctions of the neighbor, which the member of the church ought well to understand, depend on the degree of good which each man possesses, 86.

DISTINGUISH, To. Man hardly knows how to distinguish between understanding and will, because he hardly knows how to distinguish between thinking and willing, 35. All the angelic societies in the heavens, and every angel in a society, are distinguished from each other, 25.

DISTURBANCE. He who differs from the minister ought to be left in peaceable enjoyment of his sentiments, provided he make no disturbance, but when he disturbs the peace of the church, he must be separated, 318.

DIVINE, The Essential, is far above the Lord's Divine in heaven, 307. The Lord, in His union with the Divine itself, regarded the conjunction of Himself with the human race, 304. No angel can ever be united with the Divine itself, except at a distance, and by means of a veil, for otherwise he would be consumed, 304. In the Word the Divine itself is called the Father 306.

DIVINE PROCEEDING, The, is called the Holy Spirit, 306.

DIVINE GOOD, The, is the essential of order, 270. The heat from the spiritual sun is the Divine good, 49, 263, 307. The Lord made His Human Divine good, 304. In the Word Jesus is Divine good, and Christ Divine truth, 263. The Lord is the Divine good of the Divine truth, 25.

DIVINE HUMAN, The, of the Lord flows into and constitutes heaven, 307. The Divine Human from eternity was the Divine truth in heaven, thus the Divine *existere*, which was afterwards made in the Lord the Divine *esse*, from which the Divine *existere* in heaven proceeded, 305. When the Lord had fully glorified His Humanity, He then put off the humanity from the mother, and put on a humanity from the Father, which is the Divine Humanity, 295. Heaven corresponds to

the Divine Human of the Lord, 307. There is no conjunction with the Divine in heaven, but there is with the Divine Human, 307. In heaven no other Divine is perceived but the Divine Human, 305. The most ancient people could not worship the Infinite *esse*, but the Infinite *existere*, which is the Divine Human, 305. The ancients acknowledged the Divinity, because it appeared in a human form, and this was the Divine Human, 305. All who are in good as to life, when they think of the Lord, think of a Divine Human, but not of the Human separated from the Divine, 305. They in the church at this day who are in evil as to life, and they who are in faith separate from charity, think of the Human of the Lord without the Divine, and do not comprehend the Divine Human, 305. In the Word the Divine Human is called the Son, 306.

DIVINE TRUTH. The proceeds from the Divine good, as light from the sun, 25. The Lord from eternity was the Divine truth in heaven, this is the Son of God born from eternity, 305. The light from the spiritual sun is Divine truth, 49, 307, 263. The Divine truth is alone real, and that in which Divine truth is, which is from the Divine, is alone substantial, 263. All things which were created were created from the Divine truth, 263. The Divine truth proceeding from the Lord in the heavens appears as light, and constitutes all the light of heaven, 49. Divine truth is not in the Lord, but proceeds from the Lord, as light is not in the sun, but proceeds from the sun, 307. Since the union of the Lord with the Divine itself, Divine truth proceeds from the Lord, 304. The Divine truth from the Lord is the source of order, 279. Divine truths are the laws of order, 279. All power belongs to Divine truth, 25. In the Word Jesus is Divine good and Christ Divine truth, 263.

DIVINITY. The, was the Lord's *esse* of life, 298. From this Divinity a Human afterwards went forth, and became an *existere* from that *esse*, 298. The Lord had Divinity from the Father, 298. The whole Divinity is in the Lord, 201. The Divinity and Humanity of the Lord constitute one Person, 288. That which proceeds from God descends through the heavens to man, 252. Man is so created that Divine things descending according to order into nature may be perceived in him, 48. The Divine was not perceptible, and therefore not capable of being received, until it passed through heaven, 305. In the Word the Divinity is in its internal or spiritual sense, which at this day is not known even to exist, 258. The Divine of the Lord in the heavens is love

to Him and love toward the neighbor, 64. The Divine principle is tacit and pacific in the highest, but as it descends towards lower principles in man it becomes unpacific and tumultuous, on account of things therein being not in order, 277. The Divine cannot flow except into a humble heart, since so far as man is in humiliation, so far he is absent from his self-life, and consequently from love of self, 120.

Do, To, good and truth for the sake of good and truth is to love the Lord, and to love the neighbor, 25, 106. Unless doing good is conjoined with willing good and thinking good there is no salvation, neither conjunction of the internal man with the external, 121. Heavenly happiness consists in the affection of doing good without regard to remuneration, 158.

DOCTRINALS consist of those things which relate to the spiritual state and life, and are called knowledges, 51. Doctrinals of the church are of no avail, unless they regard charity as their end, 106. Doctrinals concerning faith alone destroy charity, 121. They who are in the affection of truth for the sake of truth, when they are adult, and are capable of using their own understanding, do not simply abide in the doctrinals of their church, but examine from the Word, whether they are truths, 257. They who are in faith separate from charity, would have the doctrinals of the church implicitly believed without rational intuition, 257. There are ideas concerning every doctrinal of the church, according to which is the understanding of the subject, 256. Every doctrinal of the church has ideas peculiar to itself, by which its quality is perceived, 35. The understanding of the doctrinal is according to those ideas, and without an intellectual idea man would have only an idea of words, and none of things, 35.

DOCTRINE, Genuine, is the doctrine of charity and faith united, and not that of faith separate from charity, 243. The doctrine of charity and faith united, is the doctrine of life, 243. The doctrine of the church must be from the Word, 257. The Word without doctrine is not understood, 257, 243. The true doctrine of the church is the doctrine of charity and faith, 257. Doctrine alone does not constitute the church with man, but life according to doctrine, 243, 246. True doctrine is a lamp to those who read the Word, 257. Genuine doctrine must be formed by those who are in enlightenment from the Lord, 257. The Word is rendered intelligible by means of doctrine formed by one who is enlightened, 257. Doctrine deduced from the Word by an enlightened person, may be after-

wards confirmed by rational means, and thus is more fully understood, and is corroborated, 257. They who are in enlightenment form doctrine for themselves from the Word, 257. The doctrine of charity, which is the doctrine of life, was the essential doctrine in the ancient churches, 9, 121. The doctrine of charity, which among the ancients was held in such estimation, is at this day altogether lost, 9. In the churches at this day the doctrine of faith is taught, and not the doctrine of charity, the latter being degraded into a science, which is called moral theology, 257. How superior the doctrine of charity is to that of faith separate from charity, 257. Into how many errors they fall who only hold the doctrine of faith, and not that of charity, 257. The doctrine of charity, such as it was among the ancients, among whom the church existed, 107. The heavenly doctrine in this Treatise is for the New Church, and was revealed from heaven to Swedenborg, 7. Introduction to Doctrine, 8, 9.

DOGMA. To confirm dogma is not the part of an intelligent man, because the false can be as easily confirmed as the true, 51. Every dogma, however false, may be confirmed, so as to appear as true, 35.

DOMINION. There are two kinds of dominion, one originating in love toward the neighbor, the other in love of self, 72. He who exercises dominion from love toward the neighbor, is desirous of promoting the welfare of all, and has no higher delight than that which arises from the performance of works of real utility, 72. He who rules under the influence of self-love has no desire to promote the welfare of any beyond himself and his own, 72. The love of dominion remains with man after his life in this world; they who have exercised it from love toward the neighbor are then entrusted with dominion in the heavens; but those who have exercised it from self-love have their abode in hell, where they are slaves, 73. The love of dominion is insatiable; those who endeavor to extend their dominion into heaven, transferring to themselves the power of the Lord, thirst after something beyond even that, 71. By temptations, the spiritual or internal man acquires dominion over the natural or external, consequently, good acquires dominion over evil, and truth over the false, 109.

DOUBT. There is an affirmative and a negative principle of doubt; the former with some who are good, and the latter with the evil, 51. Whoever is in the negative principle of doubt, which in itself is a negative, and says he will not believe till he is persuaded by sense-knowledge, will never believe, 51.

DRINK-OFFERING. The, in the sacrifices, which was wine, signifies spiritual good, which is holy truth, 219.

DRUNKEN. When those in a negative principle in the other life, think about spiritual things, they are like drunken persons, 51.

DRINK. To, is predicated of the appropriation of truth, 220.

DUTY. Whoever performs his duty from principle, and does what is just from principle, exercises charity, 102.

EARTH, New. Chapter on, 1-7.

EASTERN NATIONS. Correspondences flourished among the eastern nations, 51, 261.

EAT, To. signifies to be appropriated by love and charity, 220. To eat is predicated of the appropriation of good, 220. What eating and drinking in the Lord's kingdom signifies, 220. Profanation was represented in the Israelitish Church by eating blood, 172.

EATING, in the Holy Supper, signifies appropriation and conjunction, 212. What is signified by eating together of things sacrificed, 221.

EBER, instituted sacrifices wholly unknown in the ancient churches, 247.

ECCLÉSIASTICAL, Government, 314-318. Affairs which relate to heaven, are called ecclesiastical; to be conducted according to order, 311.

EFFECTS. The things in nature are ultimate effects, which contain prior things, 261. See *End*.

Egypt. The knowledge of correspondences flourished in Egypt, 151, more than in other countries, 261.

ELECT, The, are they who are in the life of good, and hence of truth, 276.

ELEVATION, From the, of the mind towards the interior, wisdom results, 9. Elevation from the external to the internal, is like that from mist into light, 47. Influx and illustration from heaven with man is an actual elevation of the interiors by the Lord, 47. Elevation above sensual things, and withdrawal from them, was known to the ancients, 50.

EMBRYO. Comparison between the regeneration of man, and the formation of an embryo, 186.

EQUILIBRIUM. Man is kept by the Lord between heaven and hell in equilibrium, that he may be in liberty for the sake of reformation, 148. The equilibrium between heaven and hell is between the good from heaven and the evil from hell, consequently it is spiritual equilibrium, which in its essence is freedom, 149. Spirits from hell, and angels from heaven, are attendant on every man; by the spirits from hell man is held in evil, but by the angels from heaven he is held in good by the Lord, thus in spiritual equilibrium, that is, in freedom, 149.

END, The, assumes suitable clothing that it may exist as a cause in a lower sphere, and afterwards that it may exist as the effect in a lower sphere still, and when the end, by means of the cause, becomes the effect, it then becomes visible, 261. All things in nature are disposed in order and series according to ends, 48. What a man loves supremely, forms the end always in view, 56, 99. Ends, which are uses, reign in heaven, 48. The end for which he acts constitutes the man, 99. From the end, or use, love derives its quality; the nature of all love is determined by the use to which it is directed; other things serve but as means to promote the end, 77. In proportion as the ends are coveted, the means are loved, and are also believed, 117. The end of regeneration is, that the internal or spiritual man may rule, and the external or natural man serve, 183.

ENDEAVOR. The Lord is in a continual endeavor for conjunction with man, but his influx and conjunction are impeded by the loves of man's self-life, 307. Good is in a perpetual endeavor of conjoining truths to itself, 23.

ENLIGHTENED. To be. Those who are led by the Lord are enlightened, but not they who are led by themselves, 256. The understanding is enlightened by the Lord, 256, 35. The understanding of man is enlightened in proportion as he receives truth in the will, that is, in proportion as he wills to act according thereto, 25. The literal sense of the word is enlightened, 256. The Lord enables those who are enlightened to understand truth, and to see how to reconcile those things in the Word which may appear contradictory, 256, 35. The genuine sense of the Word is understood only by those who are enlightened, and none are enlightened but those who have love to the Lord and faith in him, 253, 256. They who read the Word from the love of truth and good, are enlightened from it, but not they who read it from the love of fame, gain, or honor, 256, 35. They who are in the goods of life, and hence in the affection for truth, are enlightened, 256. They whose internal is open, and who thus, as to their internal man, are capable of being elevated into the light of heaven, are enlightened, 256. The light of truth, with the enlightened, is from their internal, that is, through their internal from the Lord, 259.

ENLIGHTENMENT is an opening of the interiors of the mind, and elevation of them into the light of heaven, 256, 35, 47. Light from heaven is enlightenment to the understanding, as light from the world is to the sight, 35. Enlightening of the understanding is various, according to the states of life, 35. They

who are in enlightenment form doctrine for themselves from the Word, 257. The state of enlightenment of those who come out of temptation, and are raised into heaven, 197, 199.

ENMITY, proceeds from the loves of self and the world, 81, 75. The desire of ruling others, and possessing their property is the source of all enmity, 312. With those whose ruling principle is the love of self, there is enmity toward those who do not favor their designs, 75.

ENTER, To, from the truths of faith into knowledge is agreeable to order, but to enter from that into the truths of faith is contrary to order, 51.

ENUNCIATIONS. In the Ancient, or ante-Mosaic Word, the prophetic part was called Enunciations, 255.

ENVY, There is, with those who are in self-love, 75. Envy arises from the desire of ruling others, and possessing their property, 312.

ERRORS. Into how many errors they fall who only hold the doctrine of faith, and not that of charity, 257. They who abide in the literal sense of the Word, without doctrine, fall into many errors, 257.

ESSE. Good is the very *esse* of a thing, and truth its *existere* from that *esse*, 32. Good is the *esse* of life, and truth the *existere* of life, 23. Good has its *existere* of life in truth, and truth has its *esse* of life in good, 23. Good without truth has no existence, and truth without good has no being, 23. The will of man is the very *esse* of his life, for it is the receptacle of good, and the understanding is the *existere* of life thence, for it is the receptacle of truth, 35, 23, 57. Every one derives the *esse* of life, which is called his soul, from his father, 287. The Divinity was the Lord's *esse* of life from which a Human afterwards went forth, and became an *existere* from that *esse*, 298. The most ancient people could not worship the infinite *esse*, but the infinite *existere*, which is the Divine Human, 305.

ESSENTIALS, The, of the church, are love to the Lord, and faith in Him, both derived from Him, 242. It is an essential of the church to acknowledge the Divinity of the Lord, and His union with the Father, 299.

ESTABLISHMENT of the church with the Gentiles, 246.

EUROPE. In Europe, the knowledge of correspondences is lost, 261.

EVIDENCES, The, that accompany the remission, that is, the removal of sins, 167. Evidences that sins are not remitted, 167.

EVIL. Innumerable kinds of evil, 170. There is an evil from the false, or the evil of the false, and there is a false from evil, or the false of evil, and evil and the false again from thence, 170. Blamable

evils and those not blamable, 170. Evils from the understanding and evils from the will, 170. Every evil which by habit has contracted a nature, is transmitted to offspring, 175. All evils flow from hell, 170. Evil would not be appropriated to man if he believed that all evil is from hell, and all good from the Lord, 170. All evils adhere to man, 170. Evils cannot be taken away from man, but man can only be withheld from them and kept in good, 170. In the other life evil contains its own punishment, 170. Evils are heavy, and fall of themselves into hell, 170, 21. To will evil is virtually to do it, 164. Concerning evil, see 170. The evil are not willing to be convinced that life is received by influx, 278. With the evil, the good which flows in from the Lord is turned into evil, and the truth into the false, 277. The devices of the evil are attended with success, because it is according to order that what man does he should do in the exercise of reason, and freedom of choice, see 271. The Lord governs the world by means of the evil, in leading them by their peculiar loves, which have relation to self and the world, 81. The evil, as well as the good, can discharge the duties of offices and perform uses and goods, because they regard honors and gain as their rewards, for the sake of which they act, in an external form, like the good, 81. The evil in another life are let into their evils, 170. Goods and truths are taken away from them, 21. They cast themselves into hell at the mere presence of the Lord, 308.

EVIL AND FALSEITY. All things in the universe which exist contrary to Divine order, have relation to evil and falsity, 17, 20. All insanity and folly spring from the conjunction of evil and falsity, 17. Concerning the evil and false, see 17-19, 170, 171.

EVIL, HEREDITARY. See *Hereditary*.

EXIST, TO. Nothing exists of or from itself, but from what is prior to itself, 277, 278. As all things existed, they also subsist, 277. All things subsist perpetually from the first *esse*, because they exist from it, 277. Every *existere* is from an *esse*, and nothing can exist unless its *esse* be in it, 277. See *Esse*.

EXISTERE, INFINITE. See *Infinite, Esse*.

EXPANSES. The heavens are expanses one above another, 4. The ancient heavens constitute superior expanses, whilst the new heaven constitutes an expanse beneath them, 4. In the highest expanse dwell higher celestial angels, many of whom were of the Most Ancient Church; in the expanse beneath them are spiritual angels, many of whom were of the Ancient Church, 4.

EXPRESSIONS. In the Word, particularly in the prophetic parts, there are two

expressions to signify one thing: one has relation to good and the other to truth, thus, one to what is spiritual and the other to what is celestial, 260, 265. Only from the internal sense of the Word it can be known what expression has relation to good and what to truth, for there are words by which the things relating to good are expressed, and words by which the things relating to truth are expressed, 265. Frequently one expression implies a universal, and the other implies a particular of that universal, 265.

EXTERIORS, The, which pertain to the mind take the same direction as the interiors, 41. The interiors and exteriors of man are not continuous, but distinct according to degrees, each degree having its own termination, 47.

EXTERNAL, Chapter on, 36-47. Must be subordinate to the internal, 47.

FACE. The affections are represented in the face, so that they may be seen, 261.

FACULTIES. Man is endowed with two faculties, the will and the understanding, 28, 35. These two faculties constitute the real man, 35. They receive good and truth, charity and faith, 109. They must act in unity, in order to man's being man, 35. By these two faculties man is distinguished from beasts, 35. Good gives the faculty of receiving influx from the Lord, but not truth without good, 277. In good there is a faculty of becoming wise, 27.

FARTH, Chapter on, 108-122. It is the affection of truth from willing truth for its own sake, 112. Faith cannot exist but in charity, and if not in charity, there is no good in faith, 121.

FAL, TO. Whoever is in a negative principle of doubt falls into the falses of evil, 51.

FALLACIES. He whose internal is so far external that he believes in nothing but what he can see and touch, is in fallacies concerning all things belonging to faith and the church, 45. Natural and sensual men think and reason from fallacies of sense, 53. There are fallacies of sense in things natural, civil, moral, and spiritual, 53. Enumeration of some of those fallacies, 53.

FALSE, The. Innumerable kinds of the false, as many as there are evils, 21, 171. There is a false from evil, or a false of evil, and there is an evil from the false, or an evil of the false, and again a false thence derived, 21, 171. From one false, especially if it be a principle, there flow falses in a series, 21, 171. There are falses of religion, and falses of ignorance, 21, 171. There is a false in which is good, and a false in which is no good, 21, 171. There is what is falsified, 21, 171. All evil has with it falsity, 21. The false

from the cupidities of love of self is the very false of evil, 21. Every false may be confirmed, and when confirmed appears as truth, 21, 171. Care should be taken that the falses of religion be not confirmed, because a persuasion of falsity arises thence, 21, 171. See *Persuasion of the False*. There are falses of religion which agree with good, and others which disagree, 21, 171. Falses of religion, if they do not disagree with good, do not produce evil, except with those who are in evil, 21, 171. Falses of religion are not imputed to those who are in good, but to those who are in evil, 21, 171. Falses of religion with those who are in good are received by the Lord as truths, 21, 171. Good, whose quality is from the false of religion, is accepted by the Lord as good, if there be ignorance, and therein innocence and a good end, 21, 171. Of the false, see 171.

FALSIFICATION OF TRUTH, 21, 171.

FALSIFY, To. How truths may be falsified, 21. Why the evil are permitted to falsify truths, 21. Truths are falsified by the evil, by being applied and turned to evil, 21. Truth is said to be falsified when applied to evil, which is principally done by fallacies and appearances in externals, 21, 171. Truth falsified from evil is contrary to truth and good, 21, 171.

FASCICLES. Knowledges are disposed in fascicles or bundles, and conjoined according to the loves which introduced them, 51.

FATE. There is no fate, 276.

FATHER, The. signifies Divine good, 303. The Father and the Lord are one, 283, 284. Every man's interior evils are from the father, and the exterior from the mother, 83.

FEAST OF UNLEAVENED BREAD, The, or of the Passover, signified deliverance from damnation by the Lord, 215.

FEET, signify the natural man, 186.

FIGHT. See *Combat*.

FINAL. See *Last*.

FIRE. What is signified by the fire of the altar, 221.

FIRST-BORN, in the Word, signifies the first principle of the church, to which priority and superiority belongs, 186. The Lord is called the First-born, because in Him, and from Him, is all the good of love, of charity, and of faith, 186. It was a matter of controversy among the ancients, whether the truth of faith, or the good of charity, is the first-born of the church, 186, 121. The first-born of the Egyptians, represented those who separated faith from charity, 121.

FIRST AND LAST, in the Word, signifies all and every particular, consequently

the whole, 47. The Lord is called the First and the Last, because He governs the last things from the first, and the first from the last, 309. Nothing exists of or from itself, but from what is prior to itself, thus all things from the first, 277. All things subsist perpetually from the first esse, because they exist from it, 277. All life flows in from the first, because it is thence derived, thus from the Lord, 277. The Lord governs the firsts and lasts of order, and governs the first from the last, and the last from the first, 279. All interiors are held in connection from the first, by means of the ultimate, 47.

FLATTERERS. With, the understanding and will do not act in unity; how perverted a state they are in, 35.

FLESH, in general, signifies the will, or self of man, which regarded in itself is evil, but which, when vivified by the Lord, signifies good, 216. Hence flesh, in the Word, signifies the whole man, 216. Flesh signifies life from man, and spirit, life from the Lord, 200. The Lord's body or flesh, in the Holy Supper, signifies the good of love, 212. It signifies the Divine good of His Divine Human, 216.

FLOW IN, To. All life flows in from the first, because it is thence derived, thus from the Lord, 277. All good flows from the Lord, and all evil from hell, 277. The Lord flows at once into firsts and lasts, or into inmost and outmost, 277. The interiors successively flow into the exteriors, even into the extreme of ultimate, and there they subsist together, 47. Interiors can flow into exteriors, but not the contrary, 47. The Divine Human of the Lord flows into heaven, and makes heaven, and the Divine Human flows in with men out of and through heaven, 307. Why the Divine cannot flow except into a humble heart, 129. Good cannot flow into truths so long as man is in evil, 21. All things which a man thinks and wills flow into him, 277.

FLUCTUATION. After temptation there is at first fluctuation between truth and the false, 197.

FOOD, signifies everything that nourishes the spiritual life of man, 218. Spiritual food is knowledge, intelligence, and wisdom, and consequently good and truth, because the former are derived from the latter, 218, 51.

FORBIDDEN, To be. Every one strives after what is forbidden, and this from a latent cause, for every one strives to act from liberty, 271.

FORM, The, of heaven, according to which all consociations and communications are effected, is the form of Divine truth grounded in Divine good from the Lord, and this form man, as to his spirit, acquires by a life according to Divine

truth, 2. The angelic heaven, in its whole complex, is in a human form, 279. All the angels are forms of heaven, 2. Angels, spirits, and men, were created to receive life, thus they are forms recipient of life, 278. Their forms are such as the quality of their reception, 278. Good has its form from truths, thus truth is the form of good, 23.

FORMED. The internal spiritual man is formed according to the things of heaven, 43. How the internal man, which is spiritual, is formed after the image of heaven, and the external man, which is natural, after the image of the world, 47.

FORTUNE, which appears in the world wonderful, is an operation of Divine Providence in the ultimate of order, according to the quality of man's state, and this may afford proof that the Divine Providence is in the most singular of all things, 276. Its operations and variations are from the spiritual world, 276.

FOURTY YEARS, months, or days, signify full temptation from beginning to end, 201.

FOUNDATIONS, The, of the walls of the New Jerusalem, signify the knowledges of truth on which doctrine is founded, 1.

FOUNTAIN, There is only one, of life, from whom we have being, live, and act, and that fountain is the Lord, 268. A fountain of living waters signifies the truths of faith proceeding from the Lord, consequently the Word, 200.

FREE-WILL consists in doing good from choice or will, and they who suffer themselves to be led by the Lord are in it, and they are led by the Lord who love good and truth for their own sakes, 146.

FRUSTRATION, How the, of good is effected with those that are regenerated, 186, 47.

FRUITS, The, of the tree of life are the goods of charity, 121.

GARDEN. The man with whom charity and faith are conjoined is like a garden, 106.

GATES, The, of a city, signify truths introductory to doctrine, and thereby to the church, 1.

GENERA, There are as many, and species of delights and pleasures, as there are of the affections, 62.

GENERAL. Particulars taken together are called general, 276. In the internal there are thousands of things, which in the external appear as one general, 47.

GENERATIONS AND NATIVITIES, in the Word, signify spiritual generations and nativities of regeneration, 186.

GERMINATIONS, in the vegetable kingdom, illustrated by the regeneration of man, 186.

GENTILES, The, being out of the church,

and not having the Word, cannot commit profanation, 172. Heaven is formed of Gentiles as well as of Christians, 3. Correspondences were known among the Gentiles, 261. The establishment of the church with the Gentiles, 246.

GLORIFICATION, when predicated of the Lord, is the union of His Human with the Divine, 300. The glorification of the Lord was effected by means of temptations admitted into the Human, which He derived from His mother, and by continual victories in those conflicts, 293, 302. The idea of the regeneration of man may give an idea of the glorification of the Lord's Human, since the Lord regenerates man in the same manner as He glorified His Human, 300. The Lord's state of glorification and humiliation, 300.

GLORIFY, To, is to make Divine, 294, 300. The Lord, by means of the temptations by which He suffered Himself to be assaulted, subjugated the hells, and reduced to order all things in them, and in heaven, and at the same time glorified His Human, 201, 204. The Lord glorified His Human but not His Divine, as this was glorified in itself, 300. The Lord came into the world to glorify His Human, 300. The Lord glorified His Human by means of the Divine which was in Him from conception, 300. The Lord saved the human race by glorifying His Human, 300.

GLORY. The Lord does not desire glory from man for the sake of Himself, but of man's salvation, 310. Divine glory consists in the salvation of the human race, 129. Glory signifies Divine truth as it is in heaven, with the intelligence and wisdom thence derived, 1. Glory signifies the Word in the internal sense, 260.

God. There is one God, Creator and Preserver of the universe, and consequently God of heaven and earth, 280. God actually became man, 305. God cannot be thought of but in a human form; what is incomprehensible can be the object of no idea, 305. A Divine Trinity may be conceived in one Person, and thus one God, but not in three Persons, 306. The Lord Jesus Christ is the only God, 306, 284. They who entertain, respecting the Divinity, an idea of three Persons, cannot have an idea of one God, 280. The grand and primary principle of the church is to know and acknowledge its God, for without this knowledge and acknowledgment there can be no conjunction with Him, 296. God and the Lamb, in the Apocalypse, mean the Lord as to the essential Divinity and the Divine Humanity, 1. The Son of God, born from eternity, is the Divine Truth in heaven, 305. See *Lord*.

GOLD, signifies the good of love, 1.

GOOD, All, flows from the Lord, 277, 308. All which flows in with man from the Lord is good, 121. The good which flows in from the Lord is turned into evil with the wicked, 277. Every one possesses good in a different degree, 87. The delight of charity is good itself, 153. Good in the other life contains its own reward, 170. When man is regenerated, good is in the first place and truth in the second, 186. The good which man does from self is not good, but in itself is evil, 82, 152, 183. Natural good is connate with some, but nevertheless it is not good, but prone to all evils and falses, 83. This good is not accepted in heaven unless it be made spiritual good, 83. Spiritual good is to will and to do good from affection of the love of good, 186. The good of the inmost, or third heaven, is called celestial, the good of the middle, or second heaven, is called spiritual; and the good of the ultimate, or first heaven, is called spiritual natural, 48. Civil good is justice, and moral good is sincerity, 106. Doing good to the evil is doing evil to the good, 106.

GOOD AND TRUTH

, Chapter on, 11-27.

GOVERN, To. As the Lord governs the universal heaven, He also governs all things which depend, thus all things in the world, 309. He also governs the hells, 309. He governs all things, either from will or frotn leave, or from permission, and thus, in various respects, according to man's quality, 276, 309. The Lord governs all things according to Divine order, 309. The Lord governs the first and last principles of order. He governs the first from the last, and the last from the first, and thus keeps all things in connection and order, 279, 309. Evils and falses are governed by the Lord, not according to order, but from order, 279; they are governed by the laws of permission, and this is for the sake of order, 279, 276. The Lord, from the internal, wherein all is peace, governs the external, wherein all is confusion, 47. The Lord governs the world by means of the evil, in leading them by their peculiar loves, which have relation to self and the world, 81.

GOVERNMENTS, Chapter on, 311-325. Mankind, because of the loves of self and the world, have been obliged to form governments, and subject themselves to the powers thereof, for the sake of being preserved, 81. In heaven, as upon earth, there are governments, 7. The government of the Lord, in the heavens and on earth, is called Providence, 267, 276.

GOVERNORS. Necessity of governors in the world, 312, 313.

GRAPES, signify spiritual good, which is the good of charity, 217. The blood of grapes, signifies the truth of faith from the good of charity, 217.

GREECE cultivated the knowledge of correspondences, 261.

HAM, represents faith separate from charity, 121.

HAPPINESS, All, is of love, and its quality is according to the quality of that love, 62. Heavenly happiness consists in the delight of doing good without regard to remuneration, 158. Eternal happiness is imparted to those who possess love to the Lord, and faith in Him, 236. They who are in the Divine Providence of the Lord, are led in all matters to eternal happiness, 276.

HATRED, proceeds from love of self and the world, 81, 75. Hatred flows from the desire of man to rule others, and possess their property, 312. Hatred and charity cannot exist together, 106.

HEARING. Good flows into man by an internal way, or that of the soul, but truths by an external way, or that of hearing and sight, 23.

HEAT, The, which proceeds from the Lord as a sun, is Divine good, from which the angels derive their love, 307. Spiritual heat, in its essence, is love, 64.

HEAVEN, Chapter on, 230-240. Chapter on new heaven, 1-7. Is a man, 233. The desire to benefit the neighbor, without a view to recompense, makes heaven in man, 105. The abode of heaven in man is in his internal part, 234. The new heaven signifies the new church in the heavens, 1. The heavens are full of representatives, 261. Representatives are more beautiful, and more perfect, in proportion as they are more interior, 261. Ancient heavens, 4. New heaven, 2. Of what quality those are of whom it was formed, 2, 3. It is distinct from the ancient heavens, 4. All these heavens form one, by mediate and immediate influx from the Lord, 4.

HEBREW CHURCH. The difference between the Ancient and Hebrew Churches, 247. Eber, the founder of this church, instituted sacrifices wholly unknown in the ancient churches, 247.

HEIGHT, The, length, and breadth, of the New Jerusalem, which are equal, signifies all goods and truths of the heavenly doctrine of the New Church, in the aggregate, 1.

HELL, Chapter on, 230-240. The loves of self and the world, where they reign, make the life of hell, 237. Those in whom the loves of self and the world reign, are incapable of receiving anything from heaven, so that what they receive comes from hell, 237. It is not known what hell is, unless it be known what evil is, 170. All who are in the external without the internal, or with whom the spiritual internal is shut, are in hell, 47. The merely natural man is in hell, unless he

be made spiritual by regeneration, 47. There is light in the hells, but not real; this light is as a light from a coal-fire, 40. The hells are said to be in blackness and darkness, because in falses from evil, 49. The more malignant hells are kept separate, lest they should operate on the hereditary evils with men and spirits, 83.

HEREDITARY EVILS, are those of the love of self and the world, which consist in man's loving himself more than God, and the world more than heaven, and in making his neighbor of no account, 83, 70. Hereditary evils are derived, increased, and accumulated, from parents and ancestors, in a long series, and not from the first man eating of the tree of knowledge, according to the general belief, 83. Therefore hereditary evils, at this day, are more malignant than formerly, 83. The desire of ruling others, and possessing their property, is hereditary in every individual, 312. Man is continually inclining to that which he derives from his hereditary nature, and lapsing into it, hence he confirms that evil in himself, and also adds many more evils, which are called actual, 176, 83. No one suffers punishment in the other life for hereditary, but for actual evils which return, 83. Every man's interior evils are from the father, and the exterior from the mother, 83. By means of temptations and victories the Lord expelled all that was hereditary from the mother, and put off the human which He had from her, till at length He was no longer her son, 302.

HERESIES, Innumerable, arise from the literal sense without the internal sense, or without true doctrine from the Word, 262.

HIEROGLYPHICS, are derived from correspondences, which flourished in Egypt, 51.

HIGH, signifies internal, 47.

HISTORICAL, The, as well as the prophetic parts of the Word, contain arcana of heaven, 260. Angels do not perceive those parts historically, but spiritually, 260. The reason why arcana, which are in the historical parts, are less evident to man than those that are in the prophetic, 260. The historical parts of the Word are representative, and the expressions significative, 261.

HOLY. The Divine truth, proceeding from the Lord, is what is called holy, in the Word, 210. The Lord alone is holy, and hence all holiness is from Him, 210. A holy principle from the internal, that is, through the internal from the Lord, inflows with those who esteem the Word to be holy, though they themselves are ignorant thereof, 256. A holy principle of love and of faith flows into man from the angels, thus, through heaven from

the Lord, when man partakes of the Holy Supper, 212, 219. See *Supper, The Holy*.

HONOR, The, of any employment is not in the person of him employed, but is only annexed on account of the dignity of the office in which he is, 317. All personal honor is the honor of wisdom and the fear of the Lord, 317.

HOLOCAUSTS. See *Sacrifices*.

HORSE, The. What is signified by the white horse in the Apocalypse, 258.

HOUSE, A, signifies the man himself, 172.

HUMANITY OF THE LORD, The, is not like that of another man, 292. The Human of the Lord is Divine, 305. See *Divine Human*.

HUMILIATION, of heart with man is from an acknowledgment of himself, which is, that he is nothing but evil, and that he can do nothing from himself, and from a consequent acknowledgment of the Lord, which is, that nothing but good is from the Lord, and that He can do all things, 129. The Divine cannot flow in except into a humble heart, 129. The Lord does not desire humiliation for His sake, but for man's sake, that man may be in a state for receiving the Divine, 129. Humiliation of heart is internal humiliation, 129. The Lord was in state of humiliation, so far as He was in the human from the mother, 302.

HUNDRED AND FORTY-FOUR, A, signifies all things in the aggregate, 1.

HUNGRY. Who those were to whom the ancients gave the name of the hungry, to whom they should give to eat, 107. To be hungry, signifies to desire good and truth from affection, 220.

HUSBAND. In the Word the Lord is called husband, 13.

HYPOCRITES, With, the understanding and will do not act in unity; how perverted their state, 35. Hypocrites are capable of acting and speaking well, but not of willing and thinking well, 234.

IDEAS, Man's, so long as he lives in the world, are natural; he then thinks in the natural; but spiritual ideas are concealed therein, with those who are in affection for truth, for the sake of truth, 256. No perception of any subject without ideas, 256. The ideas of angels are spiritual, but of men natural, 259. The ideas of the understanding extend widely into societies of spirits and angels, 35. The ideas are opened in another life, and appear to the life in true quality, 35, 256. There are ideas concerning every doctrinal, according to which is the understanding, 256. Every doctrinal of the church has ideas, by which its quality is perceived, 35. The understanding of the doctrinal is according to those ideas, and without an idea man would only have an idea of words,

35. God can only be thought of in human form; what is incomprehensible can be of no idea, 305. Man can worship what he has some idea of, but not what he has no idea of, 305. They who entertain an idea of three Persons, cannot, at the same time, have an idea of one God; they who entertain the idea of three essentials existing in one Person, can have an idea of one God, 289. The idea of three essentials in one Person, is attained, when the Father is thought of as in the Lord, and the Holy Spirit as proceeding from Him, 290. Some idea may be formed of the good of charity and the truth of faith, from light and heat, 114. With those whose internal is shut, the ideas of their thoughts are material, and not spiritual, 47.

IGNORANCE. To prevent the commission of profanation, man is kept in ignorance and in external worship, 172. Good, which is from the false of religion, is accepted by the Lord if there be ignorance, and innocence, and a good end, 21. They who are not in charity are in ignorance of Divine truths, however wise they think themselves, 106. They who place Divine worship in external sanctity, are extremely ignorant, that is, destitute of the knowledge of good and truth, 125.

ILLUMINATION. They who have the internal spiritual man opened to the Lord, are in the light of heaven and in illumination from the Lord, and in intelligence and wisdom, 44.

IMAGE. Truths from good in conjunction, present an image of man, 24.

IMAGINATION. The, of the natural man is material, and his affections are like those of beasts, 48. There is a genuine imaginative faculty from the spiritual man, when the natural man sees, acts, and lives therefrom, 48.

IMMERSION in Jordan, signifies regeneration, as baptism, 209.

IMPOSSIBLE. What is contrary to Divine Order is impossible, as that a man in evil can be saved from mercy; as that the evil can be consociated with the good in the other life; and other things, 279.

INCREASE OF TRUTHS. The, is as fructification from a tree, and multiplication from seeds, 24.

INCREASE. To. Truths increase immensely when they proceed from good, 24. Truths from good increase according to the quality and quantity of the love of good, and falses from evil, according to the quality and quantity of the love of evil, 24.

INFANCY. The good of, by truths, and by a life according to them, becomes good of wisdom, 27.

INFANTS. All who die infants are educated in heaven, and become angels, 3. Infants, who die such, and are brought up

in heaven, are, from their hereditary, nothing but evil, 83.

INCOMPREHENSIBLE. What is, can be the object of no idea, 305.

INCREDOEURY. Truths cannot be received so long as incredulity reigns, 21.

INFERIOR, in the Word, signifies exterior, 47.

INFERNAL. All that is, is in darkness, 19. To imitate heavenly affections in worship, when man is in evils from love of self, is infernal, 129.

INFESTATIONS, The difference between, temptations and vastations, 197.

INFUX is spiritual, and not physical, thus from the spiritual world into the natural, and not from the natural into the spiritual, 277, 47; it is from the spiritual man into the natural, and not from the natural into the spiritual, 47. Man could not live a moment if influx from the spiritual world were taken away; still man is in liberty, 277. Influx from the Lord through the internal man into the external, 47. The influx of heaven flows into conscience, 139. Sections as to influx, 277, 278.

INQUITIES. How the Lord bore the iniquities of all, 310. Difference between prevarication, iniquity, and sin, 170.

INNOCENCE, All, is from the Lord, 308. When man is regenerated, he is first in external innocence, which is of infancy, and is afterwards led into internal innocence, which is of wisdom, 186.

INNUMERABLE. The spiritual sense of the Word contains innumerable arcana, 260. Innumerable things are contained in every part of the Word, and in every expression, 260. Innumerable things in the Lord's Prayer, and every part, and in the precepts of the Decalogue, 260. Innumerable things in every, good, 27. Innumerable things known from good, 27.

INSANE. Knowledge is the means of becoming wise, and of becoming insane, 51.

INSEMINATE, To. The Lord inseminates and implants truth in the good when he regenerates man, 121; otherwise, the seed, which is the truth, cannot take root, 121. Whatever is inseminated in the mind while in liberty, remains, but what is inseminated by compulsion, does not, 143.

INSINUATION, of good into truths, 23.

INSPIRATION OF THE WORD, The, is from the Word having descended from the Lord, through the heavens to man, and thereby accommodated to angels, and men, 250.

INTELLIGENCE, All, is from the Lord, 308. Intelligence and wisdom increase immensely in the other life with those who have lived a life of charity, 106. So far as man lives according to order, he has intelligence and wisdom, 279.

INTELLIGENT. With the, of the world, who from knowledge confirm themselves against heaven, the internal is shut more than with the simple, 47. The man who is in evil, and thence is falsity, cannot be called intelligent, 33.

INTERCEDE. To. How to be understood that the Lord intercedes, 310.

INTERIORS, The, and exteriors of man are not continuous, but distinct, according to degrees, 47. The interiors of those who are spiritual, are elevated toward heaven, but with those who are merely natural, the interiors are directed toward the world, 41. The interiors of every man's mind are directed toward that which he loves supremely, 41. The interiors are shut even to the sensual, which is the ultimate, if the Divine be denied, 47. See *Exteriors*.

INTERNAL, The, Chapter on, 36-47. It must be lord and the external its minister, and even its servant, 47.

INTRODUCE. To. Goods and truths, not genuine, serve to introduce goods and truths that are genuine, and the former are relinquished, 23.

INTRODUCTION TO DOCTRINE, 8, 9.

INUNDATION of waters, signifies temptations, 209.

INVISIBLY. Why Providence acts invisibly, 276.

IOTA. Not an iota can be omitted in the literal sense of the Word, without interruption of the internal sense, 260.

IS. Of that which has no end, it may be said that it is, but of that which has an end, that it is not, 260.

ISRAELITISH, The, and Jewish nation was not elected, but only received, that it might represent a church, on account of the obstinacy with which their fathers and Moses demanded it, 248. The tribes were divided into two kingdoms, in order that the Jews might represent the celestial kingdom, and the Israelites the spiritual, 248.

JACOB. The sons of Jacob were brought into Canaan, because all places in that land, from most ancient times were representative, 261.

JASPER. What is signified by the jasper of the wall of the New Jerusalem, 1.

JAMES, The Apostle, represented charity, 122.

JEHOVAH. The Lord was the God of the Most Ancient Church, and was called Jehovah, 247. In the temptations of the Lord, Jehovah, in Him, appeared absent, and this so far as He was in the human from the mother, 302, 201. Jehovah appeared to the Jews on Mount Sinai, according to their quality, in fire, cloud, and smoke, 248. The Jewish nation worshipped Jehovah only in name, 248.

JERUSALEM, signifies the church as to doctrine, 1, 6.

JESUS CHRIST. The Lord Jesus Christ is the only God, 306. See *Lord*. By Jesus is signified Divine good, and by Christ, Divine truth, and by both, the Divine marriage of Divine good and Divine truth, 260, 263, 310.

JEWS NATION, The, was worse than all others, 248. A representative church was instituted with that nation, but there was no church in it, 248. It was the representative of a church, but not a church, 248. The Jewish nation was not elected, but only received, that it might represent a church, on account of the obstinacy with which their fathers and Moses demanded it, 248. That nation was such that they could be in a holy external, when the internal was shut, more than others, 248. One origin of that nation was from a Canaanite, and two others from whoredom with a daughter-in-law, 248. That nation was idolatrous in heart, and more than other nations worshipped other gods, 248. Section on the nation, 248.

Jews. The, were entirely unacquainted with the internals of worship, and not willing to know them, 248. They could not endure the interior things of the Word, 262. They cannot profane the interior things of the Word and the church, because they do not acknowledge them, 172. The internals of the church were not discovered to them, because they would have profaned them, 248. They who believe that the Jews will be converted at the end of the church, and brought again into Canaan, think erroneously, 248.

JOHN, The Apostle, represented the good of charity, 122.

JORDAN. Immersion in the Jordan, signifies regeneration, 209.

JOY. All, of heart, is of love, and its quality according to the quality of love, 62. Those who have for an end love of self and the world, imagine that if deprived of the pleasure from honors and riches, they should experience no joy; whereas, when such prospects are abandoned, heavenly joy commences, 105. Heavenly joy is imparted to those who possess a love to the Lord, and faith in Him; the man who has heaven in him comes into this joy after death; in the meantime it lies stored in his internal man, 236. After temptations, in which man has conquered, there is joy from the conjunction of good and truth, though the man knows not that the joy he then feels proceeds therefrom, 109.

JUDAH, in the internal sense, signifies the Lord as to celestial love, and His celestial kingdom, 248. The tribe of Judah signifies the celestial church, 248. This tribe was worse than the other tribes, 248.

JUDGE, The, who punishes the evil that they may be amended, and that the good

may not be contaminated, loves the neighbor, 106, 101.

JUDGED, To be. What it is to be judged from truth, and from good, 22. The Lord judges all from good, 308.

JUSTICE is civil good, and sincerity is moral good, 106. Justice and sincerity are the neighbor, 106. To love justice and sincerity for their own sakes, is internal sanctity, 125. In the Word, the man to whom the justice and merit of the Lord are ascribed, is called just, 158. He who is once just from the Lord, will be continually just, 158. All justice, really such, is Divine, 322. Justice belongs to the Lord alone, 158. The Lord alone was made justice and merit by means of temptations, and of the victories which he gained therein, by his own power, 201. Justice never becomes our own, but is continually from the Lord, 158. No man can of himself become justice, nor claim it by right, 158. Those in the other life who claim justice to themselves, 158.

JUSTIFICATION. They who believe in the justification taught in the church, know little of regeneration, 158.

KEYS. What is signified by the keys of heaven, given to Peter, 258.

KINDS, Innumerable, of evil and the false, 170, 171.

KINGS were appointed over civil affairs, 314, 319. The king who believes that the sovereignty is in his own person is not wise, 321. See *Sovereignty*. The king who considers himself above the laws, places the sovereignty in himself, 322. The king who lives according to the laws and sets an example to his subjects, is truly king, 323. In the Word, kings signify those who are in truth, and in an opposite sense, those who are in the false, and in an abstract sense, truths and falses, 1.

KNOW, To. Whoever is in evil and falsity, from confirmation and life, cannot know good and truth, but every one who is principled in good, and thence in truths, can know evil and falsity, 19. To know truth and good, and to act from them, is the external of the church; but to will and love truth and good, and to act from them, is the internal of the church, 246.

KNOWLEDGES. Those which relate to the spiritual state and life, are called knowledges, 51. Man ought to be imbued with knowledges, since by these he learns to think, then to understand, and at length to be wise, that is, to live according to what is true and good, 51. Knowledges open the way to the internal man, and then conjoin it with the external, according to uses, 51. Knowledges, as they are of the external man, are in the light of the world, 51. They are the receptacles

of the truth and good of the internal man, 51. Necessity of them, 34. The truths of the natural man, 23. As vessels, 23.

LAMB, By the, in the Apocalypse, is understood the Divine Humanity, 1.

LAME. Whom the ancients understood by the lame, 107.

LAMP. True doctrine is a lamp, 257. Oil in lamps signifies the good of love in faith, 119.

LAND OR EARTH, in the Word, signifies the church, because the land signifies the nation dwelling there, and its worship, 1, 5. The people of the land signify those of the spiritual church, 1. A new earth signifies a new church, 1, 5. A new earth signifies something new respecting what relates to the church, 1. The inhabitants of all earths adore the Divinity under a human form, and rejoice when they hear that God became man, 305.

LANGUAGES, The, which man speaks in the world, are from exterior memory, 52. Spirits and angels speak from the interior memory, and their language is universal, being such that all can converse together, 52.

LAPSE, To. Man is continually inclining to his hereditary, and lapsing into it, 176. See *Hereditary*.

LAST JUDGMENT, The, is the last time of the church, 246.

LAW, is justice, 322. The law, must be enacted by persons skilled in legislation, men of wisdom, who fear God, 322. Divine truths are the laws of order, 279. The laws of divine order in the world are inscribed on the external man, and the laws of Divine order in heaven are inscribed on the internal man, 51. Evils and falses are governed by the laws of permission, and this is for the sake of order, 279. Among the laws, judgments, and statutes, in the Jewish church, which was a representative church, some are still in force, in their external and internal sense; some ought to be strictly observed in their external sense; some may be of use if people observe them, and some are abrogated, 262. The laws for the children of Israel are yet the Word, notwithstanding their abrogation, on account of the internal sense, 262. The law and the prophets are the Word in general and particular, 9, 107.

LEAD, To. They are led by the Lord who love good and truth for their own sakes, 146, 256. In proportion as one is influenced by celestial love, he is led by the Lord, but so far as one is influenced by self-love, he is led by himself, 70. They who are led by the Lord are enlightened, and see truths in the Word, but not they who are led by self, 256. He who is regenerated is led by the Lord as an infant, a youth, and an adult, 186.

The Lord turns man from evil and inclines him to good, so gently, that the man knows no other than that all proceeds from himself, 148. To be led by the Lord is true liberty; to be led by the loves of self and the world, is infernal liberty, 148.

LEARNED, The, who have confirmed themselves against the truths of the church are sensual, 50. See *Sensual*. Many of the learned are more insane than the simple, in spiritual things, 51. The learned do not comprehend perception, 140. See *Perception*. With the intelligent and learned of the world, who confirm themselves against heaven and the church, the internal is shut more than with the simple, 47.

LENGTH, signified good and its extension, 1.

LEAVE. The Lord governs all things either from will, or leave, or permission, 276.

LEAVES, The, of the Tree of Life, are faith, 121.

LIBERTY, Chapter on, 141-149. Man is under no necessity from Providence, but at perfect liberty, 276. Liberty is of the love and the will, and thence of the life, 141. Liberty is being led by the Lord, and by self, 82. All liberty is from self, and according thereto, 82. The liberty of doing good is from heaven, and is called heavenly, 144. The liberty of doing evil is from hell, and is called infernal, 144. Infernal liberty is slavery, 148.

LIFE. There is one fountain of life, from which all live, 278. This life is from the Lord, the Lord is Life Itself, 278. Angels, spirits, and men, were created to receive life, they are forms recipient of life, 278. How life from the Lord flows in with angels, spirits, and men, 278. The life from the Lord is varied according to man's state, and his reception, 277. Life from the Lord flows in with the evil, thus with those in hell, 278. Life appears as if in man, because the principal cause, which is life from the Lord, and the instrumental cause, which is the recipient form, act as one, which is felt in the instrumental, 278. The life of man is his love, and according to his love such is his life, 54. Two things which make the life of man's spirit, love and faith, 230. Love makes the life of his will, and faith the life of his understanding, 230. The love of good, and the faith of truth make the life of heaven; the love of evil, and the faith of the false, the life of hell, 230. The life of heaven is called eternal, and the life of hell is called death, 227. In what life truly spiritual consists, 123. Spiritual life consists in loving God above all, and our neighbor as ourselves, 174. Natural life consists in loving ourselves and the world more than our neigh-

bor, yea, more than God, 174. The spiritual life of man resides in a true conscience, 133. A life of charity is a life according to the commandments, 106. They who are in evils, and thence in falses, have no real life, 278. The life of man's soul, or his spiritual life, is described in the literal sense of the Word, by the life of the body, 222. The life of man after death, is the life of his love and faith, 227, 62. The life of man cannot be changed after death, but must remain such as it had been in this world, for the quality of man's spirit is the same as that of his love, and infernal love can never be transcribed into heavenly love, because they are in opposition, 230.

LIGHT, By, called natural light, man discerns only what has relation to the world and himself, but not to heaven and God, 177, 37, 49. By the light of nature man cannot comprehend the laws of order, 274. The light of heaven flows into natural light, and the natural man is so far wise as he receives that light, 49. The light which proceeds from the Lord, as a sun, is Divine truth, from which the angels derive all wisdom and intelligence, 307, 34. The light of heaven, which is Divine truth united to Divine good, illuminates both the sight and understanding of angels and spirits, 25. The light of truth with the enlightened is from their internal, that is, through their internal from the Lord, 250. The light of perception is different from that of confirmation, 140. Section on light, 49.

LIKENESS of children to parents, 287, 305.

LIVE, To, is to will and to do, 4. To live a life of faith, is to live according to doctrine, 4. He who lives in faith and charity loves others as himself, 2. To live the life of heaven, 182. To live according to Divine truths is to love the Lord, 106. To be conjoined to God is to live to eternity, 32, 78. Man could not live to influx from the spiritual world were taken away, 277.

LOOK, To. Man is such that he can look upward toward heaven, and down toward the world, 47.

LORD, The, Chapter on, 280-310. The only God, 306; in whom is the Divine Itself, called the Father; the Divine Human, called the Son; and the Divine Proceeding, called the Holy Spirit, 306. He is Good Itself, and Truth Itself, 25.

LORD'S PRAYER, The. There are innumerable things in the Lord's Prayer, and in every part, 260. How the petition—"Lead us not into temptation"—is to be understood, 200.

LOVE, To. Whatever a man loves supremely is present in his thoughts and will, and constitutes the essence of his life, 55. Man has what he loves for an

end, 62. What man loves and has for an end reigns universally with him; that is, in all things, 62. What man loves, this he calls good, 23. Section on the love of self, 65-75. On the love of the world, 76-78. To love the Lord is to live according to truths, 106, 126. To love the neighbor does not consist in loving his person; but in loving that from which he is, consequently good and truth, 106. To love the neighbor is to do what is good, just, and right, in every work and office, 106.

Love. Chapters on, 54-107. It is spiritual heat, and the vital principle of man, 62. In the spiritual world, love is conjunction, 2, 35. According to the quality of love, such is the man; it is the ruling love which constitutes the man, 54. The love of dominion remains also with man after his life in the world, 73. The object of the ruling love is that which is loved supremely, 54. Celestial love consists in loving offices of usefulness, delighting in the performance of good deeds, and in being affected with joy in thus acting, 70. This love is love to the Lord, 106. Spiritual love consists in performing uses for the sake of uses, 106. This love is love to the neighbor or charity, 76, 106. The love of self consists in wishing well to ourselves, and not to others, unless for the sake of ourselves, 65. Who are under the influence of self-love, 68, 74. Love to the Lord, and to the neighbor, are heavenly; but the loves of self and the world, are infernal, 78. The two loves of heaven open and form the internal man; and the two loves of hell close and destroy it, 63. The evils which predominate in those whose ruling principle is self-love, 75. The love of the world consists in desiring to appropriate to ourselves, by every artifice, the wealth of others, 76. Infernal love can never be transcribed into heavenly love, 239. True marriage love descends from heaven, from the marriage of truth and good, 24.

LUMINARY. Faith is the lesser luminary, and good the larger, 121.

MAGISTRATES are governors set over civil affairs, 314, 319.

MAN, from creation, is order in form, 279. Man is so created, that in his inmost, and in those which follow, he can receive the Divine, be elevated to the Divine, and be conjoined with the Divine, by the good of love and the truths of faith; and on this account he lives to eternity, which is not the case with beasts, 278. Man, from being internal, became external, and that successively, 9. Man is entirely such, as is the ruling principle of his life, 57. Man rises as to his spirit, but not as to his body; the Lord alone rose with His body, 286. The Lord is

the only Man; and they only are men who receive the Divine from Him, 307, 279. Sections on, 36-53. Heaven collectively is as one man; and is called the Grand Man, 307. By the church, there is conjunction of the Lord with mankind, 5.

MARRIAGE. The law of marriage is that two be one, according to the Word 121, 24. In the universal heaven, there is a semblance of marriage, 24. There is a Divine and a heavenly marriage in the Word, 260, 263. The Divine Marriage is the marriage of Divine good and Divine truth; thus it is the Lord, in whom alone that marriage exists, 260. The heavenly marriage is the marriage of good and truth in heaven and the church, 260, 13-15. The marriage of good and truth is the church and heaven with man, 24. The conjunction of evil and falsity is called the infernal marriage, 17.

MARY. The Lord is no longer the Son of Mary, 205.

MATERIALLY. To think materially of things is to think, see and perceive them with and in matter, thus obscurely, 39.

MEASURE. Signifies quality as to truth and good, 1.

MEAT-OFFERINGS. The, signify worship from the good of love, 218. What they signified in particular, 218, 221.

MEDIATE. When, goods and truths have introduced man into genuine goods and truths, they are relinquished, and the genuine take their place, 186.

MEMORIAL. The ordinance of baptism is a memorial that man should be regenerated, 202.

MEMORY is the court, where those things which are to enter the understanding and will are collected, 109. Man has two memories, an exterior and an interior, or a natural and a spiritual, 52. Every particular which man has thought, spoken, and done, and has heard and seen, are inscribed on his interior memory, 52. That memory is man's book of life, 52. Things rendered habitual, and of the life, are in the interior memory, 52. Knowledge are of the exterior memory, 52. Section on the two memories, 52.

MERCENARIES, mean those who do good for the sake of reward, 158.

MERIT. Chapter on, 150-158. It belongs to the Lord alone, 158. The merit of the Lord consists in this, that by His own power He has effected salvation, 155, 158. Those who are influenced by the love of good are unwilling to hear of merit, 151. They who place merit in works cannot combat against evils, because they combat from their self-life, and do not permit the Lord to combat for them, 200. They fall in temptations, 158. The good of self-love and of the love of the world, is latent in the good of

merit, which good is from man, and not from the Lord, 152. They who think and believe that those who do good will enter heaven, and that man must do good to enter, do not view reward as an end; neither do they place merit in works, 157. They who desire merit also desire reward, 150. They who do good with a view to merit are not influenced by love of good, but by love of reward, 150.

MERRIORIOUS. They who separate faith from charity, in another life hold the good works which they have done, as merititious, 106. Genuine charity is not merit-seeking, for it is from internal affection, from the delight of doing good, 106, 158.

MICROCOSM. Man called a microcosm by the ancients, 47.

MIND. The will and the understanding make one mind, 35. The understanding and will, make one mind and life, when the understanding proceeds from the will, but not when man thinks and speaks otherwise than he wills, 24, 32. The will and understanding are reduced to one in another life, and there it is not allowable to have a divided mind, 35. Those who act in accordance with what they understand, and believe to be true and good, have not a divided mind, 131.

MINISTERS. See *Priests*.

MIRRORS. Knowledges are, as it were, mirrors, in which the truths and goods of the internal man appear, and are perceived, 51.

MISERABLE. To whom the ancients gave the name of miserable, 107.

MISERS. The love of wealth, for its own sake, is the love of misers, 77. Misers are sensual, 50.

MISTS. Falses from evil appear as mists over hills, 21, 171. Elevation from the external to the interiors, is as from mist into light, 47.

MOON. The Lord appears as a moon to those in the spiritual kingdom, 307.

MONSTER. So far as man does not live according to order, so far he appears a monster in the other life, 270.

MONTHS. Forty, signify a full temptation from beginning to end, 201.

MOTHER, in the Word, signifies the church, 122. Man's exterior evils are from the mother, 83.

MULTIPLICATION, The, of truth from good, 27. The multiplication of truth with those who are regenerated, 186.

MYSTERY, The, of the Word is nothing but what its spiritual sense contains, which treats of the Lord, His kingdom, and the church, and not of natural things, 258.

NAKED. Whom the ancients understood by the naked, 107.

NAMES. All the, of persons and places in the Word, signify things, 122, 259. Names cannot enter heaven, nor be pronounced there, 250. They are changed into the ideas of the things which they signify, 250. Many names in a series express one thing in the internal sense, 250.

NATIONS signify those in the church who are in good; and in an opposite sense, those in evil; also, abstractly, goods, and in an opposite sense evils, 1. The Jewish nation was worse than other nations, 248. See *Gentiles*.

NATIVITIES in the Word signify spiritual nativities, regeneration, 186.

NATURAL, The, is the plane in which the spiritual terminates, 48, 262. The natural, 38, 48. The external is called the natural man, because it is in the light of the world, which is natural, 38. The natural man, in the Word, is said to be dead, 38. They who do good from natural disposition, and not from religion, are not received into heaven, 48.

NATURE is the ultimate plane wherein Divine, celestial, and spiritual things terminate, 48. All nature is representative of the spiritual world, 48. All things in nature are representative of spiritual and celestial things, 261. All things in nature have in them a cause and end from the spiritual world, 261. The things in nature are ultimate effects, which contain prior things, 261. All things in nature are disposed in order according to ends, 48. Every particular in nature not only received existence, but likewise subsists from the Divine, and through the spiritual world, 48.

NESCESSITY. Man is under no necessity from Providence, but at perfect liberty, 276. The necessity of the Word, 255.

NEGATIVE. To those who are in a negative principle as to the truths of faith, it is not permitted to confirm them intellectually, because the preceding negative draws all to its side, 51. There is an affirmative of doubt and a negative of doubt, the former with some who are good, and the latter with the evil, 51.

NEIGHBOR, Chapter on, 84-107. The distinctions of neighbor depend on the good which each possesses; and since all good proceeds from the Lord, the Lord Himself is neighbor in the supreme sense, and in eminent degree, and from Him is the origin of this relationship, 86, 106. Hence as far as the Lord is resident with any one, so far that man is the neighbor, 86. The quality of good determines in what degree and proportion man is to be considered as neighbor, 87. Good, in the universal sense of the word, is the neighbor, 88, 89. Man is the neighbor according to the quality of the good

which he receives from the Lord, 88. Not only is man the neighbor individually, but also considered collectively; for a less or greater society, the church, the kingdom of the Lord, and above all, the Lord Himself is the neighbor, 91. Society is the neighbor more than an individual, 92. Our country is the neighbor more than a society, 93. The church is the neighbor more than our country, 94. The kingdom of the Lord is our neighbor in a still higher degree, 95. The Lord is the neighbor in the supreme degree, 96. In what love to the neighbor consists, 100-105. To love the neighbor does not consist in loving his person, but that from which he is, consequently good and truth, 106. They who love the person, love the evil as well as the good, 106. And they do good to the evil as well as to the good, when doing good to the evil is doing evil to the good, which is not loving the neighbor, 106. In what sense every man is his own neighbor; that is, that every man should first take care of himself, 97.

NEW HEAVEN, A, and new earth, signify something new as to good and truth, 1.

NOURISH, To. Knowledge, intelligence, and wisdom, nourish the mind, 218.

NUMBERS, All, in the Word, signify things, 1, 259. Products from numbers multiplied have the same signification, 1.

OFFICES. The evil as well as the good can discharge the duties of offices, and perform uses and goods, because they regard honor and gain as their rewards, for the sake of which they act like the good, 81. They who have no conscience, and suffer themselves to be governed by restraints, are capable of discharging the duties of offices in the world, and of doing good, as well as those who have conscience; but the former do it from external obligations, whereas the latter do it from internal, 139.

OLE signifies the good of love, 87, 110.

OLD WOMAN. In the other life, they who only acknowledge the literal sense of the Word, are represented by old women, 260.

OMNIPRESENCE, The, of the Human of the Lord in the Sacred Supper, 305.

ONE. Will, and understanding are reduced to one in the other life; and there it is not allowable to have a divided mind, 35. See *Mind*.

ONENESS. Between charity and faith there is a similar oneness, as between good and truth, 108, 109.

OPEN, To. The loves of heaven open and form the internal spiritual man, 63. As man thinks and wills from heaven, his internal spiritual man is opened, 43. Ideas are opened in the other life, 256.

ORDER. Divine Truth from the Lord is the source of order, and Divine Good is the essential of order, 270. The Lord governs all things according to order; and order has relation to things of His will, to things done from leave, and to things done from permission, 300. Section on order, 279. The order of life is inverted in man; and in order that man may be saved, the order must be restored, 179. The regenerate man is in order, 186. Two classes of affairs ought to be conducted according to order, that which relates to heaven, and that which relates to the world, 311. It is impossible that order be maintained in the world without governors, whose duty should be vigilantly to observe those who act according to order, and those who act contrary, 312.

ORDINATION, The, of all things in hell and in heaven by the Lord, is described in the internal sense, 263. The ordination of truths from good, compared with the fibres in the body, and their textures and forms, according to uses, 24.

ORIGINS, The, of evil, and falses, are many, 21. Origin of the Jewish nation, 248.

ORPHANS. Whom the ancients understood by orphans, 107.

PASSOVER. See *Feast*.

PEACE, All, is from the Lord, 308.

PEOPLE, The, of the land, signifies those of the spiritual church, 1.

PERCEIVE, To. He who is regenerated can perceive the felicity of heaven, 182. He perceives delight in doing good for the sake of good, and in speaking truth for the sake of truth, 167. The sensual man perceives nothing from the light of heaven, 50.

PERCEPTEBLE. The Divine was not perceptible, and not capable of being received until it passed through heaven, 305.

PERCEPTION consists in seeing what is true and good by influx from the Lord, 140. The perception of truth from good is higher conscience; those who possess the conscience of truth belong to the spiritual kingdom; but those who possess the higher conscience, which is perception, belong to the celestial kingdom, 135. The Lord alone had perception from Himself above all angelic perception, 303. Section on perception, 140. The body has no perception, but the spirit; and so far as the spirit perceives in the body, so far is the perception obscure; but so far as not in the body, so far is the perception clear, 50. Man perceives clearly what is doing in his external man, but he does not perceive what is doing in his internal man, 197.

PERMISSION, The, of evil by the Lord is not that of one who wills, but of one

who does not will, but who cannot bring aid, on account of the urgency of the end, which is salvation, 276. Without the permission of evil, man could not be reformed, thus could not be saved, 276. Evils are governed by the Lord, by the laws of permission, 276.

PERMIT, To. To leave man from his liberty to think and will evil, and so far as the laws do not prevent him, to do evil, is to permit, 276, 272. Evils and falses are permitted for the sake of order, 170, 276.

PERSON. The quality of the person who represents is of no importance, because the representation respects the thing, and not the person, 248.

PERSUASION. Those who aspire after great things, and covet extensive possessions, are under a stronger persuasion of the truth of the church, than those whose aims are more humble, and whose desires are more moderate, 117; so far as men are inflamed by the love of self and the world, and from such excitement speak, preach, and act, they are under the influence of the above-mentioned persuasion; but when the ardor of these affections has abated, they believe but little, and often nothing, 117. In the other life, they who are in a strong persuasion of the false, when they approach others, close the rational, 171. It is perpetually exciting such things as confirm falses, 171. The persuasion of what is false adheres to man after death, 21. How pernicious the persuasion is, 21, 171. The persuasion of the false arises from having confirmed the falses of religion, 171. They who are in the persuasion of the false are inwardly bound, 171. See *Falses*.

PETER, The Apostle, represented faith, 121. What is signified by the keys given to Peter, 258.

PHILISTINES, The, represent those who separate faith from charity, 151.

PIETY, Chapter on, 123-129. Without charity it does not make spiritual life, 123. A life of piety without charity is of no avail to salvation, but when united conduces to it, 129.

PLACES, Why all the, in the land of Canaan were representative, 5.

PLEASURE, All, is of love, and its quality according to that of love, 62.

POOR. Whom the ancients understood by the poor, 107.

POPE. Among Roman Catholics the Pope's decree is regarded as equal, even superior to the Word, 8. The Christian world does not acknowledge the Human of the Lord to be Divine, from a decree passed by a council in favor of the Pope, that he might be acknowledged as the Lord's vicar, 305.

POTENTATES, not subject to external restraints, pant after unlimited power, 71.

POWER. The Lord alone has the power of removing the hells, withholding from evils, and keeping in good, thus saving, 300. Those who endeavor to extend their dominion into heaven, transferring to themselves the Divine power, thirst beyond even that, 71.

PRAYERS. In temptations prayers are not heard, 197, 200.

PREACHERS. See *Persuasions*.

PRECIOUS STONES signify truths, 1.

PREDESTINATION. There is no predestination or fate, 276. All predestined to heaven, and none to hell, 276.

PRESENCE, The, of the Lord with men and angels is according to their love and charity, 106, 307. The angels are not present with the Lord, but the Lord with the angels, 307. Angels at the presence of the Lord are more in good, but infernals are more in evil, 308. The wicked cast themselves into hell, at the mere presence of the Lord, 308.

PRESENT. The Lord is present with all in heaven, and with all in hell, 307. Man thinks that the Lord is absent in temptations, because his prayers are not heard, yet the Lord is then more present, 200.

PREVARIKATION. Difference between prevarication, iniquity, and sin, 170.

PREVENT, To. Care taken by the Lord to prevent profanation, 172.

PREVIDENCE. Good is provided, evil prevented, 275, 276.

PRIESTHOOD, The, consists in administering those things which relate to heaven, or ecclesiastical affairs, 314, 319. Established for the maintenance of order, 318. The priesthood of the Lord, 309.

PRIESTS OR MINISTERS are appointed to administer things which belong to the Divine law and worship, 319, 314. Priests ought not to claim power over the souls of men; much less the power of opening and shutting heaven, 316. They ought to instruct the people, and lead them, by truths, to good of life; but they ought not to use compulsion, since no one can be compelled to believe contrary to what he thinks to be true, 318. Ministers who attribute honor to themselves on account of their office, take it from the Lord, 317. The minister who teaches truth, and leads the people of his charge to good, for the sake of truth and of good, exercises charity; but he who does such things from selfish and worldly motives, does not exercise charity, for he does not love his neighbor, 101. See *Shepherds*.

PRINCIPLE, Every, is to be drawn from truths of doctrine from the Word, 51. From one false, especially if it be a principle, there flow falses in a series, 21. The primary principle of the church is to acknowledge God, to believe in and to love Him, 281, 296.

PRIORITY. The, of good over truth, or of charity over faith, 186, 181.
PRISON. Bound in. Whom the ancients understood by the bound in prison, 107.

PROCESS. The, of man's regeneration, 186. Difference between the regeneration of the man of the spiritual church, and of the celestial, 186.

PROFANATION is a commixing in man of good and evil, as also of truth and the false, 172. Various kinds of profanation, 172. Profanation was represented in the Jewish Church, by eating blood, 172. Babel signifies the profanation of good, and Chaldea the profanation of truth, 172. If man after repentance of heart relapses to former evils he commits profanation, and then his latter state is worse than the former, 172. He who believes truth in his childhood, and afterwards does not believe it, commits profanation slightly, but he who confirms truths in himself after that period and then denies them, commits profanation grievously, 172. Section on profanity and profanation, 172.

PROFANE, To. None can profane goods and truths, or holy things of the church and the Word, except those who first acknowledge, believe, and live according to them, and afterward recede, and deny their faith, and live to themselves and the world, 172. Their lot, 172.

PROPHETIC PARTS. The, of the Word are in many places unintelligible, without the internal sense, 258; as the prophecies of Jacob concerning his sons, 258; by prophecies concerning Judah and Israel, which in the literal sense, have no coincidence with their history, 258.

PROPHETS. The influx with the prophets, 277. The law and the prophets are the Word, in general, 9, 107.

PROPRIUM, The, is nothing but evil, 82, 70, 183. The proprium of man consists in loving himself more than God, and the world more than heaven, and in making his neighbor less than himself, 82. The proprium of man is hell, 82. All men are born into evils, so that their proprium is nothing but evil, 83. From the proprium of man spring every evil and false, and this false is the false of evil, 82. Man of himself, under the influence of his proprium, is worse than the brutes, 183. If man should be led by his proprium, he could not be saved, 183. Man's proprium must be removed, that the Lord and heaven may be present, 183; it is removed when he is regenerated, 183. By regeneration, man receives a heavenly proprium, 148. This proprium appears to man as his, but it is not his, but the Lord's, 148, 200. They who are in this proprium are in true liberty, because it consists in being led by the Lord, and his

proprium, 148. What man does from liberty appears to him as if it proceeded from proprium, 141, 145. Good which man does from proprium is not good, but evil, because done for the sake of self, and the world, 82, 183. Section on the proprium, 82.

PROVIDENCE, Chapter on, 267-276. The government of the Lord is called Providence, 267, 276. The Providence of the Lord extends over all, and regulates the most minute things which conduce to salvation, 276. The Providence of the Lord extends to the most minute particulars, 268. They who think of Providence from worldly affairs, conclude that its operations are only general, and that particulars depend on human agency, 269. The Providence of the Lord is universal, because in the most minute things, 276. The Lord has Providence and Previdence, and the one does not exist without the other, 276, 275. Providence does not regard temporal things, but eternal, 276. Providence acts invisibly in order that man may not be compelled to believe from visible things, and thus that his free will may not be hurt, 276. The Lord, from Providence, governs all things according to order, 276.

PRUDENCE. Man's, is like a speck, whilst the Divine Providence is as the universe, 276. It is of Christian prudence to scrutinize the quality of life, and to exercise charity, 85.

PUNISH. To. Man is not punished for hereditary evils, but for his actual evils, 170.

PUNISHMENT. In the other life evil contains its own punishment, 170.

PURE. The first affection of truth with the man who is regenerated, is not pure, but is purified successively, 186.

PURIFICATION, Spiritual, from evils and falses, is effected by truths, 186, 24.

QUALITY. Love derives its quality from the end or use, 77. The quality of all delight, pleasure, happiness, and joy of heart, is according to that of the love, 62.

RAINBOW. Regeneration represented in the rainbow, 186.

RANK in the world is not a blessing, though man, from the pleasure which it yields, calls it so, 270.

RATIONAL, The, is conceived and born in man by influx, through heaven, into the knowledges which are with man, 27, 35. The rational is born by truths, and not by falses, hence such as they are, such is the rational, 27, 35. The rational is opened and formed by truths from good, and is shut and destroyed by falses from evil, 27, 35. The rational is either im-

proved or destroyed, 51. The rational cannot, from itself, perceive Divine truth, 25. The human rational cannot apprehend Divine things, nor even spiritual, unless enlightened by the Lord, 256. The unenlightened rational laughs at interior truths, 27. A man is not rational who is in falses from evil, 35, 33. Man is not rational by virtue of ability to reason, but by virtue of ability to see whether a thing be true or not, 27, 35. Some in the other life who have rejected the interior things of the Word, are deprived of rationality, 264.

REAL. Divine truth is alone real, and that in which Divine truth is, is alone substantial, 263, 25.

REASON, To. They who reason concerning the truths of the church, whether a thing be so or not, are evidently in obscurity, and not yet in spiritual light, 51. They who reason from knowledge against the truths of faith, reason sharply, from the fallacies of the senses, which are captivating and persuasive, for with difficulty these can be shaken off, 51. They who are in perception do not reason; if they reasoned their perception would perish, 140. The celestial angels do not reason, because they see truths, but the spiritual angels reason, whether a thing be so or not, 140.

REASONINGS. It is with difficulty that man can receive genuine truths, and thence become wise, on account of the fallacies of sense, the persuasions of the false, and doubts and reasonings, 27. Man first begins to be wise when he begins to be averse to reasonings against truths, and to reject doubts, 27.

RECEIVED, To be. The Divine was not perceptible, and therefore not capable of being received until it passed through heaven, 305.

RECEPTACLE. The will and understanding are the receptacles of good and truth, 29, 34, 35. Knowledges are receptacles of the truth and good of the internal man, 51. The understanding is the receptacle of truth, and the will of good, 35.

RECIPIENTS. Truths are vessels of good, because they are recipients, 23.

RECIPROCATION. There is reciprocation in the Word, 265.

REDEEM, To. How the Lord redeems man by His blood, 310.

REFORM, To. Unless man is at liberty he cannot be reformed, 276.

REGARD, To others, as it were, in self, and self in them, 67.

REGENERATE, To. Man cannot be regenerated unless instructed in the truths of faith and the goods of charity, 184, 177. When the Lord regenerates man He disposes all things to order, according to the form of heaven, 279. They who are only

in truths, and not in goods, cannot be regenerated, 184. The regenerate man is actually in the internal sense of the Word, though ignorant of it, 259. They who lead a life of faith and charity, and are not regenerated in the world, are regenerated in the other life, 184.

REGENERATION, Chapter on. 173-186. It is the conjunction of good and truth with him, 186. Regeneration is a plane whereon to perfect the life of man to eternity, 183. Regeneration is from the Lord, 185. Man's regeneration is an image of the Lord's glorification; as the Lord made His Human Divine, so He makes spiritual the man whom He regenerates, 185.

REINS. As the reins are given to self-love, it rushes on to grasp universal dominion, not only over this world, but also over heaven, even over God, 71, 81.

RELIGION. They who do good merely from a natural disposition, and not from religion, are not received in heaven, 48. Falses of religion, 21. See *Falses*. The church of the Lord is with all those who live in good, according to their religious principles, 246.

REMISSION OF SINS, Chapter on. 150-169. To be withheld from evil and kept in good, is remission of sins, 170. It is a consequence of remission of sins to look at things from good, and not from evil, 170. See *Sins, Repentance*.

REMUNERATION. Good is to be done without regard to remuneration, 158. In the other life, so far as one does good without regard to remuneration, so far blessedness flows in from the Lord, and the same is dissipated when remuneration is thought of, 158. In the other life good has its own reward, 170.

RENOUNCE THE WORLD, To. is to love God, and the neighbor, while living in the world, 126, 129. They renounce the world who remove the love of self and the world, and act justly and sincerely in every office, business, and work, from an interior, thus a heavenly origin, 128.

RENUNCIATION of the world, without a life in the world, does not constitute spiritual life, 123. Renunciation of the world is acceptable to the Lord, so far as practised in the world, 128.

REPENTANCE, Chapter on. 159-169. To perform the work of repentance is to abstain from sins after they have been confessed, and supplication has been made for their remission, from humility of heart; and to live in newness of heart, according to the precepts of charity and faith, 161. See *Confess*. He who lives in the practice of charity and faith performs the work of repentance daily, 163. Repentance, in words, and not life, is not repentance, 165; by such repentance sins are not remitted, but only by repentance

of life, 165. The repentance which takes place in freedom is effectual, but that which is produced in compulsion is not so, 168, 148.

REPRESENTATION respects the things, and not the person, 248. The reason why all things in the spiritual world have representations in the natural, 261.

REPRESENTATIVES. All the things which appear before angels and spirits are representative, according to correspondences, of love and faith, 261. The heavens are full of representatives, 261. Representatives are more beautiful and perfect in proportion as they are more interior, 261. Representatives are real appearances, being from the light of heaven, which is Divine truth, and is the very essential of the existence of all things, 261. All nature is a theatre representative of the spiritual world, 48. With the Jews there was the representative of a church, but not a church, 248. The historical parts of the Word are representative, and the expressions significative, 261. Why the representatives of the church and of worship ceased when the Lord came into the world, 261. Correspondences and representatives are one, 261. Internal things are represented, external things represent, 261.

REPRODUCE. To. Affection is reproduced with truths, and truths are reproduced with affection, 23. When man is regenerated truths are reproduced with the same affection, 121.

RESPONSES and revelations were made from ultimates, because that in them are strength and power, 47.

RESTRAINTS. They who are in the loves of self and the world are not bound by internal, but external restraints, and on the removal thereof they rush into every wickedness, 81. The Lord governs the spiritual man by means of conscience, which is internal restraint, 139.

RESURRECTION. Chapter on, 223-229. Continuation of life, 226. Resurrection and life after death, 229.

REUBEN represented those who separate faith from charity, 121.

REVELATION. Without revelation man could know nothing of eternal life, or of God, 249. It was therefore necessary that there should be revelation, 255. In every age there has been revelation, 255. In the Most Ancient Church there was immediate revelation; in the Ancient revelation by correspondences; in the Jewish by a living voice; and in the Christian by the Word, 247, 255. There were also prophetic revelations with others, as the prophecies of Balaam, 255.

REVENGE proceeds from the love of self and the world, 81, 75. Revenge flows from the desire of ruling others, and possessing their property, 312.

REWARD. They who do good for the sake of reward do not act from the Lord but from themselves, 152, 154. They who do good for the sake of reward, love themselves and not the neighbor, 158. In the other life they desire to be served, and are never contented, 158. They despise the neighbor and are angry at the Lord Himself, because they do not receive reward, 158. The delight inherent in the love of doing good without any view to reward, is itself an eternal reward, 156. Reward, in the Word, means delight and blessedness in doing good to others without reward, and this delight and blessedness is felt by those who are in genuine charity, 158. They who are desirous of merit are also desirous of reward, 150. Such men are not spiritual, but natural men, 150.

RICHES are not real blessings, though man, from pleasure, calls them so, 270.

RISE AGAIN. To. Man rises again as to his spirit, but not as to his body, 286. The Lord alone rose again with His whole body, for He left nothing of it in the sepulchre, 286.

RITE or **RITE**, All the of the Jewish Church were external, which represented the internal things of heaven and the church, 261. In the rituals of sacrifice are contained arcana respecting the glorification of the Lord's Human, and the regeneration of man, 221.

ROMAN CATHOLICS. The Christian Church is not amongst them, 8.

ROYALTY. The Lord's royalty, 309.

RULING PRINCIPLE. Man is entirely such as is the ruling principle of his life. It is this which distinguishes one from another, and to this the heaven of each is adapted, if he be good, and his hell if he be wicked; this cannot be changed after death, for it is the man himself, 57.

SACRIFICES, Section on, 221, 222. Wholly unknown in the ancient churches, were instituted by Eber, 247. Sacrifices not commanded, but permitted, 221. Why permitted, 221. Sacrifices signify all things of worship from the good of love and the truths of faith, 221. They signify celestial things, which are internal, from which worship is derived, 221. The sacrifices, consisted of lambs, she-goats, sheep, kids, he-goats, and bullocks, called in one word, bread, 214, 221.

SALT. What is signified by salt, 221.

SALVATION is effected by good of love and truth of faith, 267. Without the Lord there is no salvation, 310. There is no salvation by faith, but by life according to truths, 121; there is no salvation, neither any conjunction of the internal man with the external, 121. Salvation is not effected by looking to the Father, or by praying to Him to have

mercy for the sake of His Son, 310. See *To Save*.

SANCTITY, Internal, consists in loving good and truth, justice and sincerity, for their own sakes, 125. External sanctity is acceptable to the Lord, so far as it proceeds from internal, 128. External sanctity without internal is not holy, 129; it is natural and not spiritual, and is found with the evil as well as with the good, 125, 123. Goods and truths are real sanctities that are to be known, believed, and loved, 125. Of those in another life, who have lived in external sanctity, not from internal, 129.

SANCTITY, The, of the Word is from this, that the Lord alone is in the inmost of the Word, 263.

SAVE, To. The Lord saved mankind by the subjugation of the hells and the glorification of His Human, 301, 300, 293. It is impossible for the man who lives in evil to be saved from mercy alone, 270. Every man in whom the church exists is saved, 245. Man cannot be saved unless regenerated, 183. If mere faith could save all would be saved, 121. They are saved who think from doctrine that faith alone saves, if they do what is just for the sake of justice, and good for the sake of good, for thus they are in charity, 121.

SCIENCE. See *Knowledge*.

SCIENCE OF CORRESPONDENCES. See *Correspondences*.

SCIENTIFICS. See *Knowledge*.

SCRIPTURE, The Sacred, Chapter on, 249-266. It is nothing but the doctrine of love and charity, 9.

SCRUPULOUSLY. Who the scrupulously conscientious are, and what they correspond to, 130.

SEED, The, of Abraham, of Isaac, and Jacob signifies the goods and truths of the church, 248. What is meant by the seed of the woman, 310.

SEE, To. The internal can see all things in the external, but not the contrary, 47, 48. Man, with his spirit, may see the things in the spiritual world, if he can be withdrawn from the body, and elevated by the Lord into the light of heaven, 50. To see whether a thing be true before confirmation, is only given with those who love truth for the sake of truth, 35.

SELF-EXAMINATION. What it is, 164.

SELFHOOD. See *Protrum*.

SENSES of the Word, 258-262

SENSES, Illusions of the. See *Fallacies*.

SENSUAL The, is the ultimate of life, 50. Sensual things ought to be last, and not first, and with a wise man they are last, and subject to the interiors, but with an unwise man they are first, and have dominion, 50. He is sensual who judges everything from the senses, and believes

nothing but what he can see and touch, saying that these are real, and rejecting all else, 50, 45. The sensual man is in the lowest degree natural, and in falacies concerning all things belonging to faith and the church, 45. Sensual men place all their life in the body, and imagining that unless the body be reanimated, the man can be no more, 226. Section on the sensual man, 50.

SENT. What is signified by the Lord's being sent by the Father, 310.

SEPARATION, Of the, of truth from good, 22.

SEPARATE, To. They who separate truths from good are in darkness, 22. The selfhood of man must be separated, in order that the Lord may be present with him, 82.

SERIES. Many names in series express one thing in the internal sense, 259.

SERPENTS. They who reasoned from the sensual, and thereby against truths of faith, were called by the ancients serpents of the tree of knowledge, 50.

SERVANT. In the Word, good is called lord, and truth servant, 27. They who have done good for remuneration are servants in the Lord's kingdom, 158.

SERVE, To, others is to do good from good will, and to perform works of utility, 72. The natural man ought to be subordinate to the spiritual, and serve him, 48. The external or natural man is made to serve the internal or spiritual, as the world is made to be subservient to heaven, 51.

SHADE. In the heavens all light is from the Lord, and all shade from the ignorance and self-life of angels and spirits, 49.

SHEPHERDS. The good, are the priests who teach the doctrine of truth, and lead their flocks thereby to good of life, and so to the Lord; but they who only teach and do not lead to good of life, are bad shepherds, 315. See *Priests*.

SICK. Whom the ancients gave the name of sick, 107.

SIGHT. The, of the internal man is in the light of heaven, by reason thereof man can think analytically and rationally, 49. The sight of the internal man calls nothing from the knowledges of the external man, but such as are of its love, 51. Good flows into man by an internal way, or that of the soul, but truths by an external way, of hearing and sight, 23.

SIGNIFICATIVE. The historical parts of the Word are representative, and the expressions significative, 261. The Lord spake by correspondences, representatives, and significatives, 261.

SIMPLE. Those who are simple in heart and yet wise, know the good of life, thus charity, but not faith separate, 121. The literal sense of the Word is adapted to the simple, 262.

SIMULATOROS. With, the understanding and will do not act in unity, 35.

SIMULTANEOUS. That interiors exist in the ultimate in simultaneous order, 47.

SIN is a turning away from the Lord, 170. It signifies a separation from good and truth, 170. It signifies what is contrary to Divine order, 170. See *Remission of Sins; Confession of Sins; Repentance.*

SINCERITY is moral good, and justice is civil good, 166. See *Justice.*

SINGULARS taken together are called a universal, as particulars taken together are called a general, 276. Singulars are not dependent on man's prudence, 276, 269. Every universal is of the same quality as the singulars of which it is formed, 276. The Providence of the Lord is universal because existing in singular things, 276. Unless the Providence of the Lord were universal, acting in singular things, nothing could subsist, 276.

SLAVERY consists in being led by hell, 142, 148. Infernal liberty is slavery, 148. When man does evil from liberty, it appears to him as liberty, when yet it is slavery, 142.

SLAVES. Those who during their abode in the world, have exercised dominion from self-love, have their abode in hell, where they are slaves, 73.

SNOW. The light of those who are in faith separate from charity is snowy, and like the light of winter, 40.

SOCIETY. A, is the neighbor more than an individual, because it consists of many, 92. All the angelic societies in the heavens, and every angel are distinguished, 26.

SON OF MAN. The, signifies Divine truth, 303. The Son of God from eternity signifies the Divine truth in heaven, 305.

SOUL. The, is the *esse* of the life of man, 287. The soul, through the body, exercises the various activities of life, 287. The soul of the Lord was Jehovah, 298.

SOVEREIGNTY consists in administering and judging from justice, according to laws, 322. The sovereignty itself is not in person, but annexed to the person, 322.

SPHERE. All truth has a sphere of extension into heaven, according to the quality and quantity of good, 24. The sphere of infernal spirits conjoins itself with man's sensual behind, 50. The end assumes clothing that it may exist as the cause in a lower sphere, and afterward that it may exist as effect in a sphere lower still, 261.

SPIRIT. The will and understanding make the spirit of man, 31. The spirit of man, after the dissolution of the body, appears in the spiritual world in a human form, as in the natural world, 225.

He enjoys the faculty of sight, hearing, speaking, and feeling, as in the world, 46, 225. He is endowed with every faculty of thought, will, and action, as when in the world; he is a man, in all respects, except that he is not compassed with the body which he had in the world, this he leaves, nor does he ever resume it, 225. Man, with his spirit, may see the things in the spiritual world, if he can be withdrawn from the body, and elevated by the Lord in to the light of heaven, 50. The body has no perception, but the spirit in the body, and so far as the spirit perceives in the body, so far is the perception gross and obscure, consequently in darkness, but so far as not in the body, so far is the perception clear and in the light, 50. In the Word, spirit signifies the life of truth, or the life of faith, 209. The spirit signifies life from the Lord, and flesh, life from man, 209.

SPRITS and angels are attendant on every man, 196. They are in his thoughts and affections, 196. If they were taken away man could not live, 196; because by spirits and angels man has conjunction with the spiritual world, without which he would have no life, 196. The spirits with man are changed according to the affections of his love, 196. There are both evil and good spirits attendant on man; the evil spirits are in his evils, and the good in his goods; when the evil spirits approach, they draw forth his evils, while the good spirits draw forth his goods, 188. Spirits from hell are in the loves of man's self, 196. Spirits enter into all things of man's memory, 196. In temptations, evil spirits with man inject scandals against the goods and truths which a man loves and believes, and excite the evils which he has done and the falses which he has thought, 197. Evil spirits use then all sorts of cunning and malice, 197. Though spirits and angels are with man, in his thoughts and affections, yet he is in liberty as to thought, will, and action, 196. The mediate influx of the Lord, is effected by means of the spirits and angels adjoined to man, 277. The Lord flows by means of spirits into the thoughts and the memory, 277. Man is not visible to spirits, nor spirits to man, 196. Spirits cannot see what is in our world by means of man, 196.

SPIRIT, The Holy. In the Word, the Divine Proceeding is called the Holy Spirit, 306. The Holy Spirit proceeds from the Lord's Glorified Humanity, 292. The Divine Proceeding, the Holy Spirit, is also His Divine in heaven, 306.

SPIRITUAL. The, is the very essential in the natural, 48; it is in the natural as the cause in the effect, 48. The spiritual flows into the natural, and not the natural into the spiritual, 48. To will

truth, for the sake of truth, is spiritual, 112. Section on the spiritual, 48. The internal man is called the spiritual man, because it is in the light of heaven, which light is spiritual, 38. The spiritual man is said in the Word to be alive, 38. The spiritual man, 38.

SPIRITUALLY. To think, is to think of things as they are, to see truths in light of truth, and to perceive goods from love of good; also, to see the qualities of things, and to perceive their affections abstractly, 39.

SQUARE signifies what is perfect, 1.

STATE, The, of man's life is reversed by birth, and must be inverted again that he may be saved, 183. There are two states through which the regenerated man passes; the first, when he is led by truth to good; the second, when he acts from good, and from good sees truth, 186. The quality of man's state when truth is first, and good second, 186. If man, after repentance of heart, relapses to his former evils, he commits profanation, and then his latter state is worse than his former, 172. How perverted a state they are in whose understanding and will do not act in unity, 35. Such is the state of hypocrites, the deceitful, flatterers, and simulators, 35. The successive states of the Christian Church, 246. State of compulsion, 168. The Lord's state of glorification and humiliation, 300.

STATUTES in the Jewish Church, 262.

STRANGERS. Whom the ancients understood by strangers, 107.

STREET OF THE CITY, The, signifies truth of doctrine from good, 1.

STYLE. The Word could not be written in any other style, being the medium of communication and conjunction with the heavens, 261. They who despise the Word on account of the rudeness of its style, and who fancy that they should receive the Word, if it were written in a different style, are in error, 261. The mode and style of writing, which prevailed among the most ancient people, was by representatives and significatives, 261.

SUBJECT. The will is the receptacle and subject of all things relating to good, and the understanding of all things relating to truth, 20.

SUBJUGATE, To. The Lord from His Human subjugated the hells, 301.

SUBJUGATION, The, of the hells was effected by means of temptations and victories, 293, 302.

SUBORDINATE. The external must be subordinate to the internal, 47.

SUBSIST, To. As all things existed, they also subsist, 277, 278.

SUBSISTENCE is perpetual existence, 277, 278.

SUBSTANTIAL, The, is that in which is the real, 263. See *Real*.

SUCCESSIVE ORDER, Of, and of the ultimate of order, in which things successive are together in order, 279. In successive order, that which is prior or superior is to be preferred to what is posterior and inferior, 96.

SUN. The Lord appears in heaven as a sun, to those in the celestial kingdom, 307. The light which proceeds from the Lord, as a sun, is Divine truth, from which the angels derive all wisdom and intelligence, 307; the heat which proceeds from the Lord, as a sun, is Divine good, from which the angels derive their love, 307.

SUPERIOR, signifies interior, 47.

SUPERIORITY of good over truth, or of charity over faith, 186, 121.

SUPPER, The Holy, Chapter on, 220-222. Instituted by the Lord to be a means whereby the church may have conjunction with heaven, 210.

SUPPERS signify consolation by love, 215.

SUSTENANCE by food, signifies spiritual nourishment, and the influx of good and truth from the Lord, 218.

SWEDENBORG, doctrine revealed to him from heaven, 7.

TEMPORARY. Divine Providence does not regard temporary, but eternal things, 276.

TEMPTATION, Chapter on, 187-201. It is combat between the internal or spiritual man, and the external or natural, thus between the delights of the internal and external man, which are then opposite, 197. Spiritual temptations are pains of mind, induced by evil spirits, in those who are in good and truth, 187. They alone who are regenerating undergo spiritual temptations, 187. Temptations take place for the sake of the conjunction of good and truth, and also of the internal and external man, 186. The object contended for during temptations is the dominion of good over evil, or of evil over good, 190, 199. Temptations are not induced by heaven, but by hell, 188. None are admitted into spiritual temptations but those who have conscience, 130.

TEMPTED, To be. No person can be tempted in the acknowledgment of truth and good, and in affection for them, 197. Whoever has acquired spiritual life is tempted, 197. The Lord could not be tempted as to the Divine, because the hells cannot assault the Divine; He assumed a human from the mother, which could be tempted, 201.

THEATRE. All nature is a theatre representative of the spiritual world, 48.

THEOLOGY. In the churches, the doctrine of charity has been degraded into a science, called moral theology, 257.

THINK, To. When man lives in the world he thinks from the internal in the

external, 47. The external man thinks according to conjunction with the internal, 47. What it is to think spiritually, and what it is to think materially, 39. See *Spiritually*; *Materially*. There is a thinking principle from the internal or spiritual man, when the natural man sees, acts, and lives therefrom, 48.

THIRSTY, The. Whom the ancients understood by the thirsty, 107.

THOUGHT. There is internal and external thought, 47. When man lives in the world his spiritual thought flows into his natural, and subsists naturally, 47, 39. Thought, when it descends into the body, is represented by gestures and actions which correspond, 261. Thought in the internal is not perceived by man during his life in the world, but only that which is in the external, derived therefrom, 47.

THREE, signifies what is complete, 122. The idea of three essentials existing in one Person, is attained when the Father is thought of as being in the Lord, and the Holy Spirit as proceeding from Him, 290.

TORMENT of conscience. They who are in hell have no torment of conscience for evils in this world, 130.

TRANQUILLITY. They who are regenerated are first let into a state of tranquillity, 'hen into temptations, and afterward return into tranquillity, which is the end, 198.

TREE. The Lord is the Tree of Life, the goods of charity the fruits, and faith the leaves, 121.

TRIBES OF ISRAEL, The twelve, represented, and signified all varieties of truth and good, thus all things relative to faith and love, 1, 248; consequently, heaven and the church, 248. The twelve tribes signify according to the order in which they are named, 248. They were divided into two kingdoms, in order that the Jews might represent the celestial, and the Israelites the spiritual kingdom, 248. The tribe of Judah signifies the celestial church, 248.

TRINITY, in one Person, that is, in the Lord, is the Divine Itself, which is called the Father; the Divine Human, which is called the Son; and the Divine Proceeding, which is called the Holy Spirit; and thus the Trinity is One, 306, 290. This is an arcanum from heaven, and is revealed for the benefit of those who shall have place in the holy Jerusalem, 297. A Divine Trinity may be conceived in one Person, and 'hus one God, but not in three, 306. The Trinity in the Lord is acknowledged in heaven, 306. Explanation of the Trinity, 290.

TRUST, or confidence which is saving faith, exists with those only who are in good as to life, 121.

TRUTH has its *esse* from good, 4. It is the form of good, 24. Truth is not essentially truth, any further than as it proceeds from good, 24. Chapter on good and truth, 11-27. Truths are vessels of good, because recipients, 23.

TWELVE signifies all things in the aggregate, 1.

TWILIGHT, signifies the last time of the church, 122.

TYRANT. The king who believes that his subjects are slaves, that he has a right to their possessions, and lives, and exercises such right, is not a king, but a tyrant, 324.

ULTIMATE, In the, of order, things successive are together, 279. Interiors successively flow into the exteriors, even into the extreme or ultimate, and there they subist together, 47; they not only flow in successively, but also exist in the ultimate in simultaneous form, 47. All the interiors are held in connection from the first, by means of the ultimate, 47. Thence the ultimate is holy above the interiors, 47. The Lord governs the firsts and lasts of order, and governs the first from the last, and the last from the first, 279, 309. In the ultimates are strength and power, 47. In the Word, first and last signify all and every particular, 47.

UNANIMITY, Whence, exists, 2.

UNANIMOUS. The new heaven is altogether unanimous, 2.

UNCIRCUMCISED, The, signify those who are only in the doctrine of faith, and not in the life of faith, 257.

UNDERSTAND, To. It is supposed that the evil have understanding, because they say that they understand, but their intellect is nothing more than knowledge, 33.

UNDERSTANDING, The, is one of the two faculties which constitute man's life, 28. See *Will*.

UNION, or unitio, is predicated of the union between the Lord's Human and the Divine, but that subsisting between man and the Divine is called conjunction, 304. The Lord advanced to union with the Father, 304. The union was reciprocal, 304. The Lord in His union with the Divine Itself which was in Him, regarded the conjunction of Himself with the human race, 304. Since the union, Divine truth proceeds from the Lord, 304. The Lord's union with His Father, from whom He had His soul, was not like a union between two, but like that between soul and body, 304.

UNIVERSAL, No, exists but from and with singulars, because singulars, taken together, are called a universal, 276. Every universal is of the same quality as the singulars of which it is formed, 276. See *Singulars*.

UNIVERSALS. by the knowledge of which spiritual truths can be comprehended, 34. Without these knowledges, the scientias and knowledges which are of the external man conduct but little to the understanding of the rational man, 34.

UNIVERSE. All things in the universe have relation to truth and good, that they may be anything, and to their conjunction, that anything may be produced, 24, 34, 11. As all things in the universe which exist according to order have relation to good and truth; so also all things which exist in contrariety to order have relation to evil and falsity, 17, 20.

UNLEAVENED BREAD. The feast of, or the passover, signifies deliverance by the Lord, 215.

UNRIGHTEOUS. In the Word, he to whom are ascribed his own righteousness, and the merit of self, is called unrighteous, 155.

URIM AND THUMMIN. What the precious stones in the Urim and Thummim signify, 1. The variegations of light by Urim and Thummim, 49.

USES. The affection which is of love always joins itself to truths according to uses, 23. The internal man is opened and successively perfected by knowledges, provided man has some good use for an end, particularly a use that regards eternal life, 51. The uses of heavenly life are then extracted, refined, and elevated by the Lord, through the internal man, from the knowledges in the natural man, 51. Charity consists in performing uses for the sake of uses, 106. They have their understanding enlightened who read the Word from the love of truth, and from the love of the uses of life, 35.

VARIEGATIONS of light and shade, whence they proceed, 40.

VARIETY is infinite, and one thing is never exactly the same as another, 26. There is an infinite variety in the heavens, 26. In the heavens are varieties of good, and thence is the distinction of all things there, 26, 49. These varieties are from truths, which are manifold, by which every one has good, 26.

VASTATION. The, of the church, 246. When the old church is vastated, interior truths are revealed for the service of the new church then established, 246. The difference between temptations, infestations, and vastations, 107.

VESSELS. Knowledges are the receptacles, and vessels, of the truth and good of the internal man, 51. The vessels recipient of truth are softened by means of temptations, and put in a state receptive of good, 109. In the Word, vessels signify knowledges, 51.

VICAR. The Christian world does not acknowledge the Human of the Lord to

be Divine, from a decree passed by a council in favor of the Pope, that he might be acknowledged as the Lord's vicar, 305.

VICTORIES. Of the, of the Lord, 201. The last victory of the Lord in the garden of Gethsemane and on the cross was complete, by which He subjugated the hells, and at the same time glorified His Human, 302.

VINEYARD, A, signifies the church with respect to truth, 210.

VIRGIN. They who acknowledge the internal sense of the Word, together with the literal, are represented in the other life by a virgin beautifully clad, 260.

VISCOUS PARTS OF THE BLOOD, The, may be compared to those who despise, mock at, blaspheme and profane the Word, 264.

VISIBLE. Man is not visible to spirits, and spirits are not visible to man, 106.

VITAL. The vital principle of man is love, 62.

VOLUPTUOUS, The, are sensual, 50. See *Sensual*.

VULGAR, The, are captivated by the fallacies of sense, 50.

WALL, The, of the New Jerusalem, signifies the defensive truth of doctrine, 1.

WARS. In the Ancient Word, the historical parts were called the Wars of Jehovah, 255.

WASHING, in the Word, signifies spiritual washing, which is purification from evils and falses, 186. Washings, in the Ancient and in the Israelitish Church represented purifications from evils and falses, 209. The total washing, which was effected by immersion in the waters of Jordan, signifies regeneration, 209. The washing of baptism has no other signification than of spiritual washing or regeneration, 202. Washing of the feet signifies purification of the natural, 209. Washing the disciples' feet signifies that when the natural man is regenerate, the whole is regenerate, 186. Washings of garments with the Israelites, signifies the purification of the understanding, 186, 200.

WATER is the truth of faith, 181, 186, 204, 209. Bread and water signify all goods of love and truths of faith, 209. The water used in baptism signifies temptations, 205. Falses of evil appear as impure waters over the hills, 21, 171.

WAY. If sensual things are last, and are subject to the interiors, a way is opened through them to the understanding, 50. Good flows into man by an internal way, or that of the soul, but truths by an external way, or that of hearing and sight, 23.

WELL OF LIVING WATERS, A, signifies truths of faith from the Lord, 209.

WHEAT, signifies good of love, 218.
WICKED MAN, A, in a state of compulsion may promise repentance, and perform good actions, but as soon as he regains state of freedom he returns to his life of evil, 168.

WIDOWS. Whom the ancients understood by widows, 107.

WIFE. The church is called in the Word the bride and wife of the Lord; the bride before conjunction, and the wife after conjunction, 6, 13.

WILL, The Chapter on, 28-35. It is one of the two faculties which constitute the life of man, 28. The will of man is the very *esse* of his life, and the understanding is the *existere* of life thence, 35. Man's will is called the heart, 131. It is supposed that the evil as well as the good have will, but their volition is only the exercise of cupidity, 33.

WILL, To, and love truth and good, and to act from it, is the internal of the church, 246. To will evil is virtually to do it, 164.

WINE in general, signifies the good of charity, 219. Oil and wine signify good and its truth, 87. Wine, with respect to the Lord, signifies the Divine truth, from His Divine good, 219. New wine signifies truth from good in the natural man, 210.

WISDOM, consists in seeing truth from the light of truth, and the light of truth is the light which shines in heaven, 9. All wisdom is from the Lord, 308. Wisdom can come from no other source than from heaven, that is, through heaven from the Lord, 9. Wisdom is from good by truths, 24, 27. Unless the thought is elevated from sensual things, man possesses little wisdom, 50. Those who have lived in good in the world, come into angelic wisdom after their departure, 27.

WISE, To be, is to live according to truth and good, 51. Man is so far wise as he is in good, and hence in truths, but not so far as he knows truths, and is not in good, 24. The man who is in evil, and hence in falsity, cannot be called rational, 33. In good, there is a faculty of becoming wise, 27. Man first begins to be wise when he begins to be averse to reasoning against truths, and to reject doubts, 27. It is not the part of a wise man to confirm a dogma, but to see whether it is true before he confirms it, as is the case with those who are in enlightenment, 257. A wise man thinks above the sensual, 50. With a wise and intelligent man sensual things are last, and subject to the interiors, 50. The ancient wise men were delighted with the Word, because of the representatives and significatives therein, 261. Man is so far wise as he ascribes all goods and truths to the Lord, and not to self, 158.

WITHHELD, To be, from evil and kept in good, is remission of sins, and this is effected by the Lord, 170. Evils cannot be taken away from man, but man can be withheld from them, and kept in good, 170.

WOMAN, signifies the church, 122.

WOOD, especially Shittim wood, signifies the good of merit, 158.

WORD. Not a word can be omitted in the literal sense of the Word, without interruption in the internal sense, 260. In every word are innumerable things, 260. The words in the Word are significative, 261. There are words by which the things relating to good are expressed, and words by which the things relating to truth are expressed, 265; it may be known from the words, whether the subject be good, or truth, 265.

WORD, The, Chapter on, 249-266. A revelation from God, it is Divine in all its parts, 252. The Word is written by correspondences, and hence its spiritual sense, which cannot be known, without a knowledge of correspondences, 216. Necessity of the Word, 255. Who understand it, 256. Need of doctrine, 257. Senses of the Word, 258-260. The Lord is the Word, 263. Books of the Word, 266.

WORDS, signify truths, 265. They signify doctrinals, 265. The ten words signify all Divine Truths, 265; they signify things which really exist, 265.

WORKS. To instruct in truths of faith, is one of the works of charity, 9.

WORLD. Man is so created as to be in the spiritual and the natural world at the same time, 36. By means of his internal he is in the spiritual world, and by means of his external, in the natural, 36. Thus in man the spiritual and natural worlds are conjoined, 47. There is a descent from the spiritual world into the natural, 47. Ends, which are uses, reign in the spiritual world, 48. All things in the spiritual world have representation in the natural world, 261.

WORSHIP, Divine, consists first in the life of charity, and second in the life of piety, 124. Essential worship consists in a life according to the precepts from the Word, 129. True worship of the Lord is to do His precepts, 310. True worship is from the Lord with man, not from self, 129. Man is in true worship when in good of life, 129. The worship of the Lord consists in charity, 121. The quality of the worship is according to that of charity, 121. To do good is to worship the Lord, 127. Worship is prescribed by doctrine, and performed according to it, 6. The quality of worship is according to good, 129. The Lord desires worship from man for the sake of man's salvation, and not for the sake of

His glory, 120. Worship is not worship without humiliation, 120. See *Humiliation*. Worship from liberty is pleasing to the Lord, but worship from constraint is not, 143. Worship from liberty is worship, but not from compulsion, 148. Internal and external worship, 120. External worship without internal is void, 120, 47. There is an internal in worship if man's life is of charity, 120. External worship without internal, may be compared to the life of respiration without the life of the heart, 125. External worship without internal is with those who have not charity and faith, 120. If the love of self and the world reign with man, his worship is external without internal, however it may appear, 120. Worship in which the love of self prevails, 81. See *Babylon*. To imitate heavenly affec-

tions in worship, when man is in evils from love of self, is infernal, 120.

WORSHIP. To. Man can worship what he has some idea of, but not otherwise, 305. Therefore Divinity is worshipped in a human form by most nations, and this is through influx from heaven, 305. The most ancient people could not worship the infinite *esse*, but the infinite *existere*, which is the Divine Human, 305. The inhabitants of all the earths worship Divinity under a human form, and rejoice when they hear that God became man, 305.

WRITING. The writing which prevailed among the ancients was by representatives, 261

YEARS, Forty, signify full temptations from beginning to end, 201.

PASSEGES FROM THE WORD EXPLAINED.

Leviticus iii. 11, 16, xxi. 6, 7, 17, 21, xxii. 6, 7, n 221. Numbers xxviii. 2, in 221. Isaiah vii. 14, ix. 5, in 284; lxiii. 1-8, in 294. Jeremiah xxiii. 5, 6, xxxiii. 15, 16, in 284. Ezekiel xxxxi. 17-21, in 222. Malachi i. 7, in 221. Matthew i. 23, in 284; v. 37, in 140; vii. 22, 23, in 119; viii. 24, 27, in 127; viii. 11, in 285; xi. 27, in 283, 291; xii. 43-45, in 160, 172; xxii. 31, in 228; xxiii. 37-39, in 9, 107; xxiv. 18, in 186; xxv. 11, 12, in 110; xxv. 34-36, in 107; xxviii. 18, in 291. Mark xvi. 16, in 208. Luke vi. 32-35, in 154; vi. 47-49, in 127; xii. 33, 34, in 270; xiii. 26, 27, in 110; xiv. 26, in 204; xvi. 22, 23, in 228; xvi. 26, in 239; xvi. 21, in 233; xvii. 31, 32, in 186; xx. 37, 38; xxiii. 43, in 238; xxiv. 39, in 286. John i. 1, 3, 14, in 284; i. 18, in 283; iii. 5, in 181, 186, 204, 209; iii. 8, in 186; iii. 27, in 154; iii. 35, in 291; iii. 36, in 282; v. 14, in 172; v. 37, in 283; vi. 31-35, 47-51, in 221; vi. 40, in 282; vi. 51-58, in 226; vii. 39, in 292; viii. 24, in 290; viii. 34-36, in 142; x. 30, 38, in 283; xi. 25, 26, in 282; xii. 27-31, in 294; xii. 40, in 172; xiii. 9, 10, in 186; xiii. 31, 32, in 294; xiv. 6, in 267, 283, 310; xiv. 7-11, in 283; xv. 4-8, in 154, 222, 267; xvi. 33, xvii. 1, 5, in 294; xvii. 2, in 291; xvii. 10, in 285; xix. 26, 27, in 122. Revelation xix. 17, 18, in 222; xxi. 1, 2, 12-24, in 1; xxi. 9, 10, in 6.

7CT. 1: 1019

